

A  
TREATISE  
OF THE  
Fear of God:

SHEWING

What it is, and how distinguished from  
that which is not so.

ALSO

Whence it comes,  
Who has it.  
What are the Effects.

} And {

What the Priviledges  
of those that have it  
in their hearts.

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By *John Bunyan.*

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*Psal. 128. Blessed is every one that feareth the  
Lord.*

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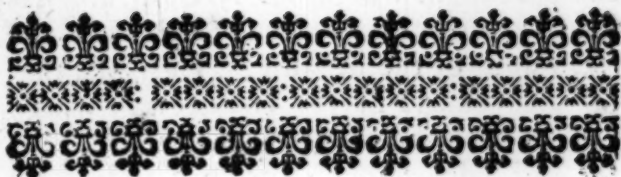
L O N D O N,

Printed for *N. Ponder* at the *Peacock* in the  
*Poultry*, over against the *Stocks*.  
Market. 1679.

Exek. <sup>e</sup>VI-XIII ver  
Ioul. 28-58 v. ~~Exek~~ Psal. III-9 v.  
Exod. 3. 6. 7 v. psal. 36. 11 v  
psal. 102. 15 v. Gal. 4. 2 v  
Rom. 11. 18 v. Gal. 1. 4. v Chap 25 v.  
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Lev. 15-11 v. psal. 28 v. Heb. 12  
2 Cor. 1-1 v.

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## Rev. 14. 7. *Fear God.*

**T**HIS Exhortation is not only found here in the Text, but is in several other places of the Scripture pressed, and that with much vehemency, upon the children of men (as in *Eccles.* 12. 13. *1 Pet.* 1. 17, &c.) I shall not trouble you with long preambles, or fore-speech to the matter, nor shall I here so much as meddle with the context, but shall immediately fall upon the words themselves, and briefly treat of the *Fear of God.*

The Text, you see, presenteth us with matter of greatest moment, to wit, with **G O D**, and with the **FEAR** of him.

First, They present us with *God*, the true and living God, Maker of the worlds, and upholder of all things by the word of his power; that incomprehensible Majesty, in

comparison of whom, all Nations are less than the drop of a bucket, and than the small dust of the ballance. This is he that fills Heaven and Earth, and is every where present with the children of men, beholding the evil and the good; for he hath set his eyes upon all their waies.

So that considering, that by the Text we have presented to our souls the Lord God and Maker of us all, who also will be either our Saviour or Judge, we are in reason and duty bound to give the more earnest heed to the things that shall be spoken, and be the more careful to receive them, and put them in practice; for, as I said, as they present us with the mighty God; so they exhort us to the highest duty towards him; to wit, to *fear him*; I call it the highest duty, because it is as I may call it, not only a duty in it self, but, as it were, the SALT that seasoneth every duty. For there is no duty performed by us, that can by any means be accepted of God, if it be not seasoned with *godly fear*. Wherefore the Apostle saith, *Let us have grace whereby we may serve God acceptably with reverence and godly fear*. Of this fear, I say, I would discourse at this time; but because this word *fear* is variously taken in the Scripture, and because it may be profitable to us to see it

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in its variety ; I shall therefore chuse this method for the managing of my discourse, even to shew you the nature of the word in its several, especially of the chiefest acceptations.

1. Then, by this word *F E A R*, we are to understand, even *God himself*, who is the object of our *F E A R*.

2. By this word *F E A R*, we are to understand the *W O R D* of God, the Rule and Director of our *F E A R*.

Now to speak to this word [*fear*] as it is thus taken.

1. Of this word [*FEAR*], as it respecteth *God himself*, who is the object of our fear.

By this word [*Fear*] as I said, we are to understand *God himself*, who is the object of our fear : For the Divine Majesty goeth often under this very name himself. This name *Jacob* called him by, when he and *Laban* chod together on Mount *Gilead* ; after that *Jacob* had made his escape to his Fathers house ; *Except*, said he, the *God of Abraham*, and the *FEAR* of *Isaac* had been with me, surely now thou hadst sent me away empty. So again, a little after, when *Jacob* and *Laban* agree to make a Covenant of Peace each with other ; though *Laban* after

the jumbling way of the Heathen by his oath, puts the true God and the false together, yet *Jacob* sware by the fear of his Father *Isaac*, Gen. 31. 42, 53.

By the FEAR, that is, by the GOD of his Father *Isaac*. And indeed, God may well be called the FEAR of his people, not only because they have by his grace made him the object of their FEAR, but because of the dread and terrible Majesty that is in him. *He is a mighty God, and terrible, and with God is terrible Majesty.* See Dan. 7. 21. chap. 10. 17. Neh. 1. 5. chap. 4. 14. ch. 9. 32. Job 37. 22.

Who knows the power of his anger? *The mountains quake at him, the Hills melt, and the Earth is burnt at his presence. Yea the world, and all that dwell therein. Who can stand before his indignation? who can abide the fierceness of his anger? his fury is poured out like fire, and the Rocks are thrown down by him,* Neh. 1. 5, 6.

His people know him, and have his dread upon them, by vertue whereof there is begot and maintained in them that godly awe and reverence of his Majesty which is agreeable to their profession of him. *Let him be your FEAR, and let him be your Dread.* Set his Majesty before the eyes of your souls, and let his excellency make you afraid

## *Of the Fear of God.*

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afraid with godly fear, *Isa. 8. 12, 13.*

There are these things that make God to be the *Fear* of his People.

First, His presence is *dreadful*, and that not only his presence in common, but his special, yea his most comfortable and joyous presence. When God comes to bring a soul news of mercy and salvation, even *that* visit, *that* presence of God is *fearful*. When *Jacob* went from *Beer-sheba* towards *Haron*, he met with God in the way by a dream, in the which he apprehended a Ladder set up-on the Earth, whose top reached to Heaven; now in this dream, from the top of this Ladder, he saw the Lord, and heard him speak unto him, not threateningly, not as having his fury come up into his face; but in the most sweet and gracious manner, saluting him with promise of goodness, after promise of goodness, to the number of eight or nine; as will appear if you read the place (*Gen. 28. 10, 11, 12, 13, 14, 15, 16, 17.*) Yet I say, when he awoke, all the grace that discovered it self in this heavenly vision to him, could not keep him from dread and fear of God's Majesty.

*And Jacob awoke out of his sleep, and said, Surely the Lord was in this place, and I knew it not; and he was afraid, and said, How dreadful is this place? this is none other*

other, but the House of God, and this is the Gate of Heaven.

At another time, to wit, when Jacob had that memorable visit from God, in which he gave him power as a Prince to prevail with him; yea and gave him a name, that by his remembering of it he might call God's favour the better to his mind; yet even then, and there such dread of the Majesty of God was upon him, that he went away wondering that his life was preserved, Gen. 32. 30. Man is crumbles to dust at the presence of God; yea though he shews himself to us in his robes of salvation.

We have read how dreadful and how terrible even the presence of Angels have been unto men, and that when they have brought them good tidings from Heaven, Judg. 13. v. 22. Mar. 28. 5. Mark 16. 5, 6.

Now if Angels which are but creatures, are, through the glory that God has put upon them, so fearful and terrible in their appearance to men; how much more dreadful and terrible must God himself be to us, who are but dust and ashes. When Daniel had the vision of his salvation sent him from Heaven (for so it was) O Daniel, said the messenger, a man greatly beloved; yet behold the dread and terrour of the person speaking fell with that weight upon this

good

good mans soul, that he could not stand, nor bear up under it. He stood trembling, and cries out, *O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. And how can the servant of this my Lord talk with this my Lord? for as for me straightway there remaineth no strength in me, Dan. 10. 10, 11, 12, 17.*

See you here if the pretence of God is, not a dreadful and a fearful thing; yea his most gracious and merciful appearances; how much more then when he sheweth himself to us as one that disliketh our waies, as one that is offended with us for our sins?

And there are three things that in an eminent manner make his presence dreadful to us.

1. The first is God's own greatness and Majesty, the discovery of this, or of himself thus, even as no poor mortals are able to conceive of him, is altogether unsupportable. The man dies to whom he thus discovers himself. *And when I saw him, saies John, I fell at his feet as dead, Rev. 1. v. 17.* 'Twas this therefore that Job would have avoided in the day that he would have approached unto him. *Let not thy dread, saies he, make me afraid. Then call thou and I will answer; or let me speak, and answer*



thou me, Job 13. 21, 22. But why doth Job after this manner, thus speak to God? why? it was from a sense that he had of the dreadful Majesty of God, even the great and dreadful God that keepeth covenant with his people.

The presence of a King is dreadful to the Subject, yea though he carries it never so condescendingly; if then their be so much glory and dread in the presence of the King, what fear and dread must there be, think you, in the presence of the Eternal God?

2. When God giveth his presence to his people, that his presence causeth them to appear to themselves more, what they are, than at other times, by all other light, they can see. *O my Lord, said he, by the vision my sorrows are turned upon me; and why was that, but because by the glory of that vision, he saw his own vileness more than at other times. So again. I alone, saies he, saw this great vision; and what follows? why? and my comeliness was turned in me into corruption, and I retained no strength, Dan. 10. 8.* By the presence of God, when we have it indeed, even our best things are our comeliness, our Sanctity and righteousness, and all do immediately turn to corruption, and polluted rags. The brightness of his glory dims them as the clear light of the shining



shining Sun, puts out the glory of the fire or candle, and covers them with the shadow of death.

See also the truth of this in that vision of the Prophet *Isaiah*. *Wo is me*, said he, *for I am undone, for I am a man of polluted lips, and I dwell among a people of unclean lips.* Why? what's the matter? how came the Prophet by this sight? why? saies he, *mine eyes have seen the King, the Lord of Hosts.* *Isa. 6.* But do you think that this outcry was caused by unbelief? no, nor yet begotten by slavish fear, this was to him the vision of his Saviour with whom also he had communion before, *Chap. i. 2, 3, 4, 5.* It was the glory of that God with whom he had now to do, that turned, as was noted before of *Daniel*, his comeliness in him into Corruption, and that gave him, yet greater sense of the disproportion that was betwixt his God and him, and so a greater sight of his defiled and polluted nature.

3. Add to this the revelation of Gods goodness, and it must needs make his presence dreadful to us; for when a poor defiled creature shall see, that this great God, *bath*, notwithstanding his greatness, goodness in his heart, and mercy to bestow upon him; this makes his presence yet the more dreadful. *They shall fear the Lord and his*

his goodness, *Hos. 3. 5.* The goodness as well as the greatness of God, doth beget in the heart of his elect, an awful reverence of his Majesty. *Fear ye not me, saith the Lord, will ye not tremble at my presence?* and then to ingage us in our soul to the duty, he adds one of his wonderful mercies to the world, for a motive, *Fear ye not me? why? who art thou?* He answers (even I) *which have set, or placed the Sand for the bound of Sea by a perpetual decree that it cannot pass; and though the waves thereof toss themselves yet can they not prevail, though they roar, yet can they not pass over it, Isa. 5. 22.*

Also when Job had God present with him, making manifest the goodness of his great heart to him, what doth he say? how doth he behave himself in his presence? *I have heard of thee, saies he, by the hearing of the ear, but now mine eyes see thee; wherefore I abhor my self, and repent in dust and ashes, Job 42. 5, 6.*

And what means the tremblings, the tears, those breakings and shakings of heart that attend the people of God, when in an eminent manner they receive the pronouncement of the forgiveness of sins at his mouth, but that the dread of the Majesty of God is in their sight mixed therewith. God must appear like himself, speak to the soul

soul like himself, nor can the sinner when under these glorious discoveries of its Lord and Saviour, keep out the beams of his Majesty from the eyes of its understanding: *I will cleanse them, saith he, from all their iniquities, whereby they have sinned against me; I will pardon all their iniquities whereby they have sinned against me, and whereby they have transgressed against me. And what then? And they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it, Jer. 33. 8, 9.*

Alas! there is a company of poor, light, frothy professors in the world, that carry it under that which they call the presence of God, more like to *Anticks*, than sober sensible Christians; yea more like to a fool of a Play, than those that have the presence of God. They would not carry it to the presence of a King, nor yet of the Lord of their Land, were they but receivers of mercy at his hand: They carry it even in their most eminent seasons, as if the sense and sight of God, and his blessed grace to their souls in Christ, had a tendency in it to make men wanton: But indeed it is the most humbling and heart-breaking sight in the world; it is fearful.

Object. But would you not have *re-joyce* at the sight and sense of the forgiveness of our sins?

Ans.

*Answer.* Yes, But yet I would have you, and indeed you shall, when God shall tell you that your sins are pardoned indeed, *Rejoyce with trembling, Psal. 2. 8.* For then you have sollid and Godly joy, a joyful heart, and wet eyes, in this will stand very well together, and it will be so more or less. For if God shall come to you indeed, and visit you with the forgiveness of sins, that visit removeth the guilt, but increaseth the sense of thy filth, and the sense of this that God hath forgiven a filthy sinner, will make thee both rejoyce and tremble. O! the blessed confusion that will then cover thy face whiles thou, even thou so vile a wretch shalt stand before God to receive at his hand thy pardon, and so the first fruits of thy eternal salvation. *That thou maiest remember, and be comforted, and never open thy mouth any more, because of thy shame (thy filth) when I am pacified towards thee, for all that thou hast done, saith the Lord God, Ezek. 16. 63.*

2. But Secondly, As the presence, so the name of God, is dreadful and fearful: wherefore his name doth rightly go under the same tittle, *That thou maiest fear that glorious and fearful name, the Lord thy God, Deut. 28. 58.*

The name of God, what is that, but that  
by

by which he is distinguished and known from all others? Names are to distinguish by; so *man* is distinguished from *beasts*, and *Angels* from *men*; so *Heaven* from *Earth*, and *Darkness* from *Light*; especially when by the *name*, the *nature* of the thing is signified and expressed; and so it was in their original, for then *names* express the nature of the thing so named. And therefore it is that the *name* of God is the object of our fear, because by his *name*, his *nature* is expressed. *Holy and reverend is his name*, Psal. 111. 9. And again, *he proclaimed the name of the Lord, the Lord, the Lord, God gracious and mercifull, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, pardoning iniquity, transgression and sins, and that will by no means clear the guilty*, Exod. 3. 6, 7.

Also his name, *I AM* *YAH* *YEHOVAH*, with several others, what is by them intended, but his nature, as his Power, Wisdom, Eternity, Goodness and Omnipotency, &c. might be expressed and declared. The name of God is therefore the object of a Christians fear. *David* prayed to God that he would *unite his heart to fear his name*, Psal. 86. 11. Indeed the name of God is a fearful name, and should alwaies be revered by his people:

Yea

Yea his name is to be feared for ever and ever, and that not only in his Church, and among his Saints, but even in the world, and among the Heathen, *So the Heathen shall fear the name of the Lord, and all Kings thy glory, Psal. 102. 15.*

God tells us that his name is dreadful, and that he is pleased to see men be afraid before his name. Yea one reason why he executeth so many judgments upon men as he doth, is that others might see, and fear his name. *So shall they fear the name of the Lord from the West, and his glory from the rising of the Sun. See Mal. 4. 2. Rev. 11. 18. Mal. 1. 4. chap. 2. 5. Isa. 59. 18, 19.*

The name of a King, is a name of fear: *And I am a great King, saith the Lord of Hosts.* The name of Master is a name of fear: *And if I be a Master, where is my fear, saith the Lord?* Yea rightly to fear the Lord, is a sign of a gracious heart. And again, *To them that fear my name, saith he, shall the Son of righteousness arise with healing in his wings; yea when Christ comes to Judge the world. He will give reward to his Servants the Prophets, and to his Saints, and to them that fear his name, small and great.*

Now I say, *Since the name of God, is that by which his nature is expressed, and since*  
he

he naturally is so glorious and incomprehensible, his name must needs be the object of our fear, and we ought alwaies to have a reverent awe of God upon our hearts at what time soever we think of, or hear his name; but most of all, when we ourselves do take his holy and fearful name into our mouths, especially in a religious manner, that is, in preaching, praying, or holy conference. I do not by thus saying intend, as if it was lawful to make mention of his name in light and vain discourses; for we ought alwaies to speak of it with reverence and godly fear, but I speak it to put Christians in mind that they should not in religious duties, shew lightness of mind, or be vain in their words when yet they are making mention of the name of the Lord, *And let every one that nameth the name of our Lord Jesus Christ depart from iniquity,* 2 Tim. 2. 19.

Make mention then of the name of the Lord at all times with great dread of his Majesty upon your hearts, and in great soberness and truth. To do otherwise is to profane the name of the Lord, and to take his name in vain; *And the Lord will not hold him guiltless that taketh his name in vain.* Yea, God saith, that he will cut off the man that doth it; so jealous is he of the honour  
 due



due unto his name, *Exod. 20. 7. Levit. 20. 3.*

This therefore sheweth you the dreadful state of those that lightly, vainly, lyingly, and profanely make use of the name, this fearful name of God; either by their blasphemous cursing and oaths, or by their fraudulent dealing with their neighbour; (for some men have no way to prevail with their neighbour to bow under a cheat, but by calling falsely upon the name of the Lord to be witness that the wickedness is good and honest: ) but how these men will escape (when they shall be judged) devouring fire, and everlasting burnings, for their profaning and blaspheming of the name of the Lord, becomes them betimes to consider of, *Jer. 14. 14, 15. Ezek. 20. 39. Exod. 20. 7.*

3. But Thirdly, As the *Presence* and *Name* of God are dreadful and fearful in the Church; so is his *Worship and Service*. I say, his *Worship*, or the works of service, to which we are by him enjoined while we are in this world, are dreadful and fearful things. This *David* conceiveth, when he saith, *But as for me, I will come into thy house in the multitude of thy mercies, and in thy FEAR will I worship towards thy holy Temple, Psal. 5. 7.*

And again, saith he, *Serve the Lord with fear.*



To praise God is a part of his worship. But saies *Moses*, *Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders, Exod. 15. 11.*

To rejoyce before him is a part of his worship: But *David* bids us *Rejoyce with trembling, Psal. 2. 8.*

Yea the whole of our service to God, and every part thereof, ought to be done by us with reverence and godly fear. And therefore let us, as *Paul* saith again, *Cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God, Hebr. 12. 2 Cor. 7. 1.*

That which makes the worship of God so fearful a thing, is,

1. For that it is the worship of *G O D*: all manner of service carries more or less dread and fear along with it, according as the quality or condition of the person is, to whom the worship and service is done. This is seen in the service of subjects to their Princes, the service of servants to their Lords, and the service of children to their Parents. Divine Worship then being due to God (for it is now of Divine Worship we speak) and this God so great and dreadful in himself and Name, his Worship must therefore be a fearful thing.

2. Besides, this glorious Majesty is him-  
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self present to behold his Worshippers in their worshipping him. *When two or three of you are gathered together in my Name, I am there.* (That is, gathered together to worship him) *I am there*, saies he. And so again, He is said to *walk in the midst of the seven golden Candlesticks*, Rev. 1. that is, in the Churches, and that with a countenance like the Sun, with a head and hair as white as Snow; and with eyes like a flame of fire. This puts dread and fear into his service; and therefore his servants should serve him with fear.

3. Above all things, God is *jealous* of his worship and service. In all the ten words, he telleth us not any thing of his being a *jealous God*, but in the second which respecteth his worship, *Exod. 20.* Look to your selves therefore, both as to the matter and manner of your worship; *For I the Lord your God, saies he, am a jealous God, visiting the sins of the Fathers upon the Children.* This therefore doth also put dread and fear into the worship and service of God.

4. The Judgments that sometimes God hath executed upon men for their want of godly fear, while they have been in his worship and service, put fear and dread upon his holy appointments.

1. *Nadab and Abihu* was burned to death

death with fire from Heaven, because they attempted to offer false fire upon God's Altar (*Levit. 10. 1, 2, 3.*) And the reason rendred why they were so served, was, because *God will be sanctified in them that come nigh him.* To sanctifie his Name, is to let him be thy dread and thy fear, and to do nothing in his worship but what is well-pleasing to him. But because these men had not grace to do this, therefore they died before the Lord.

2. *Ely's* Sons, for want of this fear, when they ministred in the holy worship of God, were both slain in one day by the sword of the uncircumcised *Philistines*: See *1 Sam. 2.*

3. *Uzza* was smitten, and died before the Lord, for but an unadvised touching the Ark, when the men forsook it, *1 Chron. 13. 9, 10.*

4. *Ananias* and *Saphira* his Wife, for telling of a lye in the Church, when they were before God, were both stricken dead upon the place before them all, because they wanted the fear and dread of God's Majesty, Name and Service, when they came before him, *Acts 5.*

This therefore should teach us to conclude, that next to God's Nature, and Name, his Service, his instituted Worship, is the most dreadful thing under Heaven. His

Name is upon his Ordinances, his eye is upon the Worshippers, and his wrath and judgment upon those that worship not in his fear. For this cause some of those at *Corinth* were by God himself cut off (*1 Cor.* 11. 27, 28, 29, 30, 31, 32.) and to others he has given the back, and will again be with them no more.

This also rebuketh three sorts of people.

1. Such as regard not to worship God at all; be sure they have no reverence of his Service, nor fear of his Majesty before their eyes. Sinner, thou dost not come before the Lord to worship him; thou dost not bow before the High God; thou neither worshipest him in thy closet, nor in the Congregation of Saints. The fury of the Lord and his indignation must in short time be poured out upon thee, and upon the families that call not upon his Name, *Psal.* 79. 6. *Jer.* 10. 25.

2. This rebukes such as count it enough to present their body in the place where God is worshipped, not minding with what heart, or with what spirit they come thither. Some come into the worship of God to sleep there; some come thither to meet with their chapmen, and to get into the wicked fellowship of their vain companions. Some come thither to feed their lustful and adul-

adulterous eyes with the flattering beauty of their fellow-sinners. O what a sad account will these worshipers give, when they shall count *for all this*, and be damned for it, because they come not to worship the Lord with that fear of his Name that became them to come in, when they presented themselves before him!

3. This also rebukes those that care not so they worship, how they worship, how, where, or after what manner they worship God. Those I mean, *whose fear towards God is taught by the precepts of men.*

They are hypocrites; their worship also is vain, and a stink in the nostrils of God. Wherefore the Lord said, *forasmuch as this people draw near me with their mouth, and honour me with their lips, but have removed their heart far from me, and their fear towards me is taught by the precepts of men: Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work, and a wonder: For the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid, Isa. 29. 13, 14. Mat. 15. 7, 8, 9. Mark 7. 6, 7.*

Thus I conclude this first thing, namely, that God is called our dread and fear. I shall now come to the second thing, to wit, to the *Rule and Director* of our fear.

2. Of this word [*FEAR*] as it is taken for the Word of God.

But again this word [*Fear*] is sometimes to be taken for the Word, the written Word of God; for that also is, and ought to be the Rule and Director of our Fear. So *David* calls it in the 19th. *Psalms*. *The fear of the Lord, saith he, is clean, enduring for ever.* The *FEAR* of the Lord, that is, the Word of the Lord, the written Word; for that which he calleth in this place *the Fear of the Lord*, even in the same place he calleth, the Law, Statutes, Commandments and Judgments of God. *The Law of the Lord is perfect, converting the soul: The Testimony of the Lord is sure, making wise the simple: The Statutes of the Lord are right, rejoycing the heart: The Commandment of the Lord is pure, enlightning the eyes: The fear of the Lord is clean, enduring for ever: The Judgments of the Lord are true and righteous altogether.* All these words have respect to the same thing, to wit, to the Word of God, joyntly designing the glory of it. Among which phrases, as you see this is one, *The FEAR of the Lord is clean, enduring for ever.* This written Word is therefore the object of a Christians Fear. This is that also which

*David*

David intended when he said, *Come ye children hearken to me, I will teach you the Fear of the Lord, Psal. 34. 11. I will teach you the Fear, That is, I will teach you the Commandments, Statutes and Judgments of the Lord, even as Moses commanded the children of Israel; Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, Dent. 6. 4, 5, 6, 7.*

That also in the 11th. of *Isaiah* intends the same; where the Father saith of the Son, *That he shall be of a quick understanding in the fear of the Lord; that he may judge and smite the earth with the ROD of his mouth. This Rod in the Text, is none other but the FEAR, the Word of the Lord; for he was to be of a quick understanding it IT, that he might smite, that is, execute it according to the Will of his Father, upon, and among the children of men.*

Now this, as I said, is called the Fear of the Lord, because it is called the Rule and Director of our Fear. For we know not how to fear the Lord in a saving way without its guidance and direction. As it is said of the *Priest* that was sent back from the captivity to *Samaria* to teach the people to fear the Lord. So it is said concerning the



written word, it is given to us, and left among us that we may read therein all the daies of our life, and *LEARN* to fear the Lord, *Dent.* 6. 1, 2, 3, 24. *chap.* 10. 12. *chap.* 17. 19.

And hear it is that trembling at the Word of God, is even by God himself, not only taken notice off, but counted as laudable, and praise-worthy, as is evident in the case of *Josiah*, *2 Chron.* 34. 26, 27.

Such also are the approved of God, let them be condemned by whomsoever. *Hear the word of the Lord, ye that tremble at his Word, your brethren that hated you, that cast you out for my names sake, said, let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed, Isa.* 66. 5.

Further, Such shall be looked too, by God himself cared for, and watched over, that no distress, temptation, or affliction may overcome them and destroy them. *To this man will I look, saith God, even to him that is poor and of a contrite Spirit, and that trembles at my word.* It is the same in substance with that in the same Prophet in *chap.* 57. *For thus saith the High and Holy One that inhabiteth Eternity, whose name is Holy, I dwell in the High and Holy Place, with him also that is of a contrite and humble Spirit, to revive the spirit of the humble, and to revive the heart*



*heart of the contrite ones. Yea, the way to escape dangers foretold is to hearken to understand, and fear the Word of God. As that feared the Word of the Lord amongst the Servants of Pharaoh, made his Servants and his Cattle flee into houses, and they were secured. But he that regarded not the word of the Lord left his Servants and Cattel in the Field, and they were destroyed of the hail, Exod. 9. 20, 21, 22, 23, 24, 25.*

If at any time the sins of a Nation, or Church, are discovered and bewailed, it is by them that know and tremble at the Word of God, when *Ezra* heard of the wickedness of his brethren, and had a desire to humble himself before God for the same, who were they that would assist him in that matter, but they that trembled at the word of God. *Then, saith he, were assembled to me every one that trembled at the Word of the God of Israel, because of the transgression of these that had been carried away, Ezra. 9. 4.*

They are such also that tremble at the Word that are best able to give counsel in the matters of God, for their Judgment best suiteth with his mind and will. Now therefore said he, *let us make a covenant with our God to put away all the (Strange) wives, according to the counsel of my Lord, and of these that*

*hat tremble at the Commandment of our God,  
and let it be done according to the Law, Ezra.*

o. 3.

Now something of the dread and terrour  
of the Word lieth in these things.

1. As I have already hinted from the  
Author of them. *They are the Words of God.*  
Therefore you have *Moses* and the *Prophets*,  
when they came to deliver their errand,  
their message to the people, still saying;  
*Hear the Word of the Lord, Thus saith  
the Lord*, and the like. So when *Ezekiel*  
was sent to the house of *Israel*, in their  
state of Religion, thus was he bid to say  
unto them. *Thus saith the Lord God. Thus  
saith the Lord God, Ezek. 2. 4. Chap. 3.  
v. 11.*

This is the honour and majesty then,  
that God hath put upon his written Word,  
and thus he hath done even of purpose, that  
we might make them the *rule* and *directory*  
of our *FEAR*, and that we might stand in  
aw of, and tremble at them. When *Hab-*  
*bakkuk* heard the Word of the Lord, his  
belly trembled, and rottenness entred into his  
bones. *I trembled in my self*, said he, *that I  
might have rest in the day of trouble, Hab.*  
*3. 16.* The word of a *King* is as the roaring  
of a *Lion*; where the word of a *King* is,  
there is power; what is it then when *God*,  
the

the great God shall roar out of Zion, and utter his voice from *Jerusalem*, whose voice shakes not only Earth, but also Heaven. How doth holy *David* set it forth, *The voice of the Lord is powerful, the voice of the LORD is full of majesty, &c. Psal. 29.*

2. It is a word that is fearful, and may well be called *the fear of the Lord*, because of the subject matter of it, to wit, the state of sinners in another world, for that is it unto which the whole Bible bendeth it self, either more immediately, or more mediately; all its doctrines, counsels, encouragements, threatnings and judgments, have a look (one way or other) upon us with respect to the next world, which will be our last state, because 'twill be to us a state eternal. This word, this law, these Judgments, are they that we shall be disposed of by. *The word that I have spoken, saies Christ, it shall judge you (and so consequently dispose of you) at the last day, Job.*

12. Now if we consider, that our next state must be *Eternal*, either *Eternal* glory, or *Eternal* fire, and that this *Eternal* glory, or this *Eternal* fire must be our portion according as the words of God, revealed in the holy Scriptures shall determine: who will not but conclude that therefore the words of God are *they at which we should tremble*

tremble, and they by which we should have our fear of God guided, and directed, for by them we are taught how to please him in every thing.

3. It is to be called a fearful word, because of the truth and faithfulness of it. *The Scriptures cannot be broken.* Hear they are called *the Scriptures of truth, the true sayings of God*, and also the fear of the Lord, for that every jot and tittle thereof is for ever settled in Heaven, and stands more steadfast than doth the world. *Heaven and Earth said Christ shall pass away, but my word shall not pass away, Matth. 24.* Those therefore that are favoured by the Word of God, those are favoured indeed, and that with the favour that no man can turn away, but those that by the word of the Scriptures are condemned, those can no man justify and set quit in the sight of God. Therefore what is bound by the text, is bound, and what is released by the text, is released; also the bond and release is unalterable, *Dan. 10. 21. Revel. 19. 9. Matth. 24. 35. Psal. 119. 89. Joh. 10. 35.*

This therefore calleth upon Gods people to stand more in fear of the Word of God, than of all the terrors of the World.

There wanteth even in the hearts of Gods people a greater reverence of the Word of God,

God, than to this day appeareth amongst us, and this let me say, that want of reverence of the word, is the ground of all disorders that are in the heart, life, conversation, and in Christian Communion.

Besides, The want of reverence of the word layeth men open to the fearful displeasure of God. *Who so despiseth the Word, shall be destroyed, but he that feareth the word shall be rewarded, Prov. 13. 13.*

All transgression beginneth at wandring from the word of God, but on the other side, *David saith, Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer, Psal. 17. 4.* Therefore *Solomon saith, My Son, attend to my words; ensline thine ear unto my sayings; let them not depart from thine eyes; keep them in the midst of thy heart, for they are life to them that find them, and health to all their flesh, Prov. 4. 20, 21.*

Now, if indeed thou wouldest reverence the Word of the Lord, and make it thy Rule and Director in all things; Believe that the Word is the Fear of the Lord; the Word that standeth fast for ever, without and against which God will do nothing either in saving or damning of the souls of sinners.

But to conclude this:

1. Know, that those that have not due regard

regard to the Word of the Lord, *and that make it not their dread and their fear, but the Rule of their life is the lusts of their flesh, the desire of their eyes, and the pride of life ; are sorely rebuked by this Doctrine, and are counted the fools of the world : For Lo they have rejected the Word of the Lord, and what wisdom is in them ? Jer. 8. 9.* That there are such a people is evident not only by their irregular lives, but by the manifest testimony of the Word. *As for the Word of the Lord, said they to Jeremiah, which thou hast spoken to us in the Name of the Lord, we will not hearken unto thee, but will certainly do whatsoever thing goeth out of our own mouth, Jer. 44. 16.*

Was this only the temper of wicked men then? is not the same spirit of rebellion amongst us in our daies? doubtless there is, for there is no new thing : *The thing that hath been, is that that shall be, and that which is done, is that which shall be done ; and there is no new thing under the Sun, Eccles. 1. 9.*

Therefore as it was then, so it is with many in this day.

As for the Word of the Lord, it is nothing at all to them ; their lusts, and whatsoever proceedeth out of their own mouths, that they will do, that they will follow.

Now

Now such will certainly perish in their own rebellion; for this is as the sin of witchcraft; it was the sin of *Corah* and his company, and that which brought upon them such heavy judgments; yea and they are made a *sign* that thou shouldest not do as they, for they perished, (because they rejected the Word, the *Fear* of the Lord) from among the Congregation of the Lord, *and they became a sign*. The Word which thou despisest still abideth to denounce its woe and judgment upon thee; and unless God will save such with the breath of his Word (and 'tis hard trusting to that) they must never see his face with comfort, 1 *Sam.* 15. 22, 23. *Numb.* 26. 9, 10.

2. Are the words of God called by the name of *the Fear of the Lord*? Are they so dreadful in their receipt and sentence? then this rebukes them that esteem the words and things of men more than the words of God, as those do who are drawn from their respect of, and obedience to the Word of God by the pleasures or threats of men.

Some there be who verily will acknowledge the authority of the Word, yet will not stoop their souls thereto: such, whatever they think of themselves, are judged by Christ to be ashamed of the Word, wherefore their state is damnable as the other. *Whosoever, saith he, shall be ashamed of me*  
and

and of my words, in this sinful and adulterous Nation, of him also shall the Son of Man be ashamed, when he cometh in the glory of the Father, with the holy Angels, Mark 8. 38.

3. And if these things be so, what will become of those that mock at, and *professedly* contemn the words of God, making them as a thing ridiculous, and not to be regarded? shall they prosper that do such things? from the promises it is concluded, that their judgment now of a long time slumbreth not, and when it comes it will devour them without remedy, 2 Cor. 36. 15.

If God, I say, hath put that reverence upon his Word, as to call it, *The Fear of the Lord*, what will become of them that do what they can to overthrow its authority, by denying it to be *his* Word, and by raising cavils against its authority? such stumble indeed at the Word, being appointed thereunto, but it shall judge them in the last day, 1 Pet. 2. 8. John 12. 48. But thus much for this.

Having thus spoken of the Object and Rule of our Fear;

I should come now to speak of [*FEAR*] as it is a grace of the Spirit of God in the hearts of his people; but before I do that, I shall shew you that there are divers sorts of fear besides. For man being a reasonable creature,



creature, and having even by nature a certain knowledge of God, hath also naturally something of some kind of fear of God at times, which although it be not that which is intended in the text, yet ought to be spoken to, that that which is not right, may be distinguished from that that is.

*Of several sorts of fear of God in the heart of the Children of men.*

There is, I say, several sorts, or kinds of fear in the hearts of the Sons men, I mean besides that fear of God that is intended in the text; and that accompanieth Eternal Life.

I shall hear make mention of three of them.

1. *There is a fear of God that flows, even from the light of nature.*
2. *There is a fear of God that flows from some of his dispensations to men which yet are neither universal, nor saving.*
3. *There is a fear of God in the heart of some men that is good and godly, but doth not forever abide so.*

To speak a little to all these, before I come to speak of *FEAR*, as it is a grace of God in the hearts of his Children.

And first to the first, to wit, that there is a *fear of God*, that flows even from the light of nature.

A people may be said to do things in a fear of God, when they act one towards another in things reasonable, and honest 'twixt man and man, not doing that to others they would not have done to themselves. This is that *fear of God* which Abraham thought the Philistians had destroyed in themselves, when he said of his wife to Abimelech, *she is my Sister*. For when Abimelech asked Abraham why he said of his wife, *she is my Sister*; He replied, saying, *I thought verily that the fear of God is not in this place; and they will slay me for my wives sake*, Gen. 20. 11. I thought verily that in this place men had stifled and choaked that light of nature that is in them, at least so far forth as not to suffer it to put them in fear, when their lusts were powerfull in them to accomplish their ends on the object that was present before them. But this I will pass by, and come to the second thing.

Namely, to shew that there is a fear of God, that flows from some of his dispensations to men, which yet are neither universal, nor saving.

This fear when opposed to that which is

is saving, may be called an *ungodly fear* of God; I shall describe it by these several particulars that follow.

First, There is a fear of God that causeth a continual grudging, discontent, and heart-risings against God under the hand of God; And that is, when the dread of God in his coming upon men, to deal with them for their sins, is apprehended by them, and yet by this dispensation they have no change of heart, to submit to God thereunder.

The sinners under this dispensation cannot shake God out of their mind, nor yet graciously tremble before him, but through the un sanctified frame that they now are in, they are afraid with *ungodly fear*, and so in their minds let fly against him.

This fear oftentimes took hold of the Children of *Israel* when they were in the Wilderness in their journey to the promised Land; still they feared that God in this place would destroy them, but not with that fear that made them willing to submit, for their sins, to the judgment which they fear, but with that fear that made them let fly against God.

This fear shewed it self in them, even at the beginning of their voyage, and was rebuked by *Moses* at the Red Sea, but it was not there, nor yet at any other place, so

subdued, but that it would rise again in them at times to the dishonour of God, and the a-new making of them guilty of sin before him, *Exod. 14. 11, 12, 13. Numb. 14. 1, 2, 3, 4, 5, 6, 7, 8, 9.*

This fear is that which God said, he would send before them, in the day of *Joshua*, even a fear that should possess the inhabitants, of the land, to wit, a fear that should arise for that faintness of heart that they should be swallowed up of, at their apprehending of *Joshua* in his approaches towards them to destroy them. *I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. This day, saies God, will I begin to put the dread of thee, and the fear of thee upon the Nations that are under the whole Heavens who shall hear report of thee, and shall tremble, and be in anguish because of thee, Dut. 2. 25. Chap. 11. 25.*

Now this fear is also, as you here see, called *anguish*, and in another place, an *Hornet*, for it, and the soul that it falls upon, do greet each other as *Boys* and *Bees* do. The *Hornet* puts men in fear, not so as to bring the heart into a sweet compliance with his terrour, but so as to stir up the spirit into acts of opposition and resistance, yee  
with

withall they flee before it. *I will send Hornets before thee, which shall drive out thee Hivite, &c. Exod. 23. 27.*

Now this fear, whether it be wrought by a misapprehending of the judgments of God (as in the *Israelites*,) or otherwise as in the *Canaanites*, yet ungodliness is the effect thereof, and therefore I call it an ungodly fear of God, for it stirreth up murmurings, discontents, and heart-risings against God, while he with his dispensations is dealing with them.

Secondly, there is a fear of God that driveth a man away from God, (I speak not now of the Atheist, nor of the pleasurable sinner, nor yet of these; and that fear that I speak of just now) I speak now of such who through a sense of sin and of Gods justice fly from him of a slavish ungodly fear. This ungodly fear was that which possessed *Adams* heart in the day that he did eat of the tree concerning which the Lord had said unto him, *In the day thou eatest thereof, thou shalt surely die.* For then was he possessed with such a fear of God as made him seek to hide himself from his presence. *I heard,* said he, *thy voice in the garden, and I was afraid because I was naked, and I hid myself, Gen. 3. 10.* mind it, he had a fear of God, but it was not godly: it was not *that* that made him

afterwards submit himself unto him; for that would have kept him from not departing from him, or else have brought him to him again, with bowed, broken and contrite spirit. But *this fear*, as the rest of his sin, managed his departing from his God, and pursued him to provoke him still so to do, by *IT* he kept himself from God, by *IT* his whole man was carried away from him. I call *IT* *ungodly* fear, because it begat in him *ungodly* apprehensions of his Maker. *Because* it confined *Adams* conscience to the sense of justice only, and consequently to despair.

The same fear also possessed the children of *Israel* when they heard the law delivered to them on Mount *Sinai*: as is evident, for it made them that they could neither *abide* his presence, nor *hear* his word. It drove them back from the Mountain. It made them, saith the Apostle to *Hebrews*, *That they could not endure that which was commanded*, *Heb. 12.* Wherefore *this FEAR* *Moses* rebukes, and forbids their giving way thereto. *Fear not*, said he, but had *THAT* fear been godly, he would have encouraged it, and not forbid, and rebuke it as he did. *Fear not*, said he, *for God is come to prove you*, they thought otherwise. God saith he, *is come to prove you*

*you, and that HIS fear may be before your faces.* Therefore that *fear* that already had taken possession of them, was not the fear of God, but a fear that was of Satan, of their own misjudging hearts, and so a fear that was ungodly, *Exod. 20. 18. 19.* Mark you, here is a *fear* and a *fear*, a *fear* forbidden, and a *fear* commended, a *fear* forbidden because it engendered their hearts to bondage; and to ungodly thoughts of God, and of his word; It made them that they could not desire to hear God speak to them any more, *ver. 19. 20, 21.*

Many also at this day are possessed with this ungodly fear: And you may know them by this. They cannot abide conviction for sin, and if at any time the word of the law, by the preaching of the word comes near them they will not abide that preacher, nor such kind of sermons any more. They are, as they deem, best at ease, when furthest off of God, and of the power of his word. The word preached brings God nearer to them than they desire he should come, because whenever God comes near their sins, by him, are manifest, and so is the judgment too that to them is due. Now these not having faith in the mercy of God through Christ, nor that grace that tendereth to bring them to him, they cannot but think of God amiss,

and their so thinking of him makes them say unto him, depart from us, *For we desire not the knowledge of thy waies.* Wherefore their wrong thoughts of God, beget in them this ungodly fear; and again, this ungodly fear doth maintain in them the continuance of these wrong and unworthy thoughts of God, and therefore, through that devilish service wherewith they strengthen one another, the sinner without a miracle of grace prevents him, is drowned in destruction and perdition.

'Twas this ungodly fear of God that carried *Cain* from the presence of God into the Land of *Nod*, and that put him there upon any carnal wordly business; if perhaps he might by so doing, stifle convictions, of the majesty and justice of God against his sin, and so live the rest of his vain life in the more sinful security and fleshly ease.

This *ungodly fear*, is that also which *Samuel* perceived at the peoples apprehension of their sin, to begin to get hold of their hearts; wherefore he, as *Moses* before him, quickly forbids their entertaining of it. *Fear not*, said he, *ye have done all this wickedness, yet turned aside from following the Lord.* For to turn them aside from following of him, was the natural tendency of this fear. *But fear not*, said he, that is, with that fear that tendeth



tendeth to turn you aside. Now I say, the matter that this fear worketh upon (as in *Adam*, and the *Israelites* mentioned before) was their sin. *You have sinned*, saies he, that's true, yet turn not aside, yet fear not with that fear that would make you so do, 1 *Sam.* 12. 20. Note by the way sinner, that when the greatness of thy sins, being apprehended by thee, shall work in thee that fear of God, as shall incline thy heart to fly from him, thou art possessed with a fear of God that is ungodly, yea so ungodly, that not any of thy sins for liainousness way be compared therewith (as might be made manifest in many particulars) but *Samuel* having rebuked this fear, presently sets before the people another, to wit the true fear of God; fear the Lord, saies he, serve him with all your hearts (*ver.* 24.) And he giveth them this encouragement so to do, for the Lord will not forsake his people.

This ungodly fear, is that which you read of in *Isa.* 2. and in many other places, and Gods people should shun it, as they would shun the devil, because its natural tendency is to forward the destruction of the soul in which it has took possession.

Thirdly, There is a fear of God, which, although it hath not in it that power as to make men flee from Gods presence, yet it  
is

is *ungodly*, because, even while they are in the outward way of Gods ordinances, their hearts are by it, quite discouraged from attempting to exercise themselves in the power of religion.

Of this sort are they which dare not cast off the hearing, reading, and discourse of the word as others: no, nor the assembly of Gods children for the exercise of other religious duties, for their conscience is convinced this is the way and worship of God; But yet their heart (as I said) by this ungodly fear, is kept from a powerful gracious falling in with God. This fear takes away their heart from all holy and godly prayer in private, and from all holy and godly Zeal for his name in publick, and there be many professors whose hearts are possessed with this ungodly fear of God; and they are intended by the *slothful* one. He was a *servant*, a *servant* among the *servants* of God, and had gifts and abilities given him, therewith to serve Christ, as well as his fellows, yea, and was commanded too, as well as the rest, *to occupy till his Master came*. But what does he? why he takes his talent, the gift that he was to lay out for his Masters profit; and puts it in a napkin, digs a hole in the earth, and hides his Lords money, and lies at a lazy manner at to-elbo all his daies

days, not out of, but in his Lords Vineyard: for he came among the servants also at last. By which it is manifest that he had not cast off his profession, but was *slothful and negligent* while he was in it. But what was it that made him *thus* slothful? what was it that took away his heart, while he was in the way, and that discouraged him from falling in with the power, and holy practice of religion according to the talent he received? why it was *this*, he gave way to an *ungodly fear of God*, and that took away his heart from the power of religious duties. Lord, said he, *behold here is thy pound, which I have kept, laid up in a napkin, for I feared thee.* Why man? doth the fear of God make a man idle, and slothful no, no? that is, if it be right and godly. This fear was therefore evil fear; it was that ungodly fear of God, of which I have here been speaking of. *For I feared thee*, or as Matthew hath it, *for I was afraid.* Afraid of what? of Christ, *That he was an hard man, reaping where he sowed not, and gathering where he had not strewed.* This his fear, being ungodly, made him apprehend of Christ contrary to the goodness of his nature, and so took away his heart from all endeavours to be doing of that which was pleasing in his sight, *Luke 19. 20. Matth 25. 24, 25.*

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And

And thus do all those that retain the name, and shew of religion, but are neglecters, as to the power, and godly practice of it. These will live like *Dogs* and *Swine* in the house, they pray not, they watch not their hearts, they pull not their hands out of their bosoms to work, they do not strive against their lusts, nor will they ever resist unto blood striving against sin; they cannot take up their *Cross*, or improve what they have to Gods glory.

Let all men therefore take heed of this ungodly fear, and shun it as they shun the Devil, for it will make them afraid where no fear is. It will tell them that there is a Lion in the *street*, the unlikeliest place in the world for such a beast to be in; it will put a vizzard upon the face of God, most dreadful and fearful to behold, and then quite discourage the soul as to his service; so it served the *slothful servant*, and so it will serve thee poor sinner, if thou entertainest it, and givest way thereto. But,

Fourthly, This *ungodly fear of God*, it shews it self also in this. It will not suffer the soul that is governed thereby, to trust only to Christ for justification of life, but will bend the powers of the soul to trust partly to the works of the Law. Many of the *Jews* was in the time of Christ, and his

his Apostles possessed with this ungodly fear of God, for they was not as the former to wit, as the slothful servant, to receive a talent and hide it in the earth in a napkin, but they were an industrious people, *they followed after the Law of righteousness*, they had a Zeal of God and of the religion of their fathers, but how then did they come to miscarry? why, their fear of God was ungodly, it would not suffer them wholly to trust to the righteousness of faith which is the imputed righteousness of Christ. They followed after the Law of righteousness, but attained not to the Law of righteousness. Wherefore, because they sought it not by faith, but as it were by the works of the Law. But what was it that made them joyn their works of the Law with Christ, but their unbelief whose foundation was ignorance and *fear*, they were afraid to venture all in one bottom, they thought two strings to one bow would be best, and thus betwixt two stools they came to the ground. And hence, to fear and to doubt, are put together as being the cause one of another, yea they are put oft times, the one for the other; thus ungodly fear for unbelief: (*Be not afraid, only believe*) and therefore he that is over-ruled and carried away with this fear, is coupled with the



the unbeliever that is thrust out from the holy City among the dogs.

But the *fearful and unbelievers*, and murderers are without, *Revel. 21. 8.* The fearful and unbelieving, you see, are put together, for indeed, *fear*, that is, this ungodly fear, is the ground of unbelief, or, if you will, unbelief is the ground of *fear*, this fear: but I stand not upon nice distinctions. This ungodly fear hath a great hand in keeping of the soul from trusting only to Christs righteousness for justification of life.

Fifthly, *This ungodly fear of God*, is that which will put men upon adding to the revealed Will of God, their own inventions, and their own performances of them as a means to pacifie the anger of God. For the truth is, where this ungodly fear reigneth, there is no end of Law and Duty. When those that you read of in the book of Kings, (*2 King. 17.*) Were destroyed by the Lions (because they had set up Idolatry in the Land of *Israel*) they sent for a Priest from *Babylon* that might teach them the manner of the God of the Land; but behold when they knew it, being taught it by the Priest, yet their fear would not suffer them to be content with that worship only. *They feared the Lord*, saith the text, and served

ved their own Gods. And again, *So these Nations feared the Lord, and served their graven Images.* It was this fear also that put the *Pharisees* upon inventing so many traditions, as the washing of cups, and beds, and tables, and basons, with a bundance of such other like gear, (*Mark 7.*) none knows the many dangers that an ungodly fear of God will driv a man into. How has it wrakt and tortered the *Papists* for hundreds of years together, for what else is the cause but this ungodly fear, at least in the most simple and harmless of them, of their penances, as creeping to the Cross, going barefoot on pilgrimage, whipping themselves, wearing of sackcloth, saying so many paternosters, so many avemaries, making so many confessions to the Priest, giving so much money for pardons, and abundance of other the like, but this ungodly fear of God? For could they be brought to believe this Doctrine, that Christ was delivered for our offences, and raised again for our justification, and to apply it by faith with Godly boldness to their own souls, this fear would vanish, and so consequently all those things with which they so needlessly and unprofitably afflicted themselves, offend God, and grieve his people.

Therefore, gentle reader although my  
text

text doth bid that indeed thou shouldest fear God; yet it includeth not, nor accepteth of any fear: no, not of any fear of God. For there is, as you see, a fear of God that is ungodly, and that is to be shunned as their sins. Wherefore thy wisdom and thy care should be, to see and prove thy fear to be godly, which shall be the next thing that I shall take in hand.

The third thing that I am to speak to is, that there is a fear of God in the heart of some men that is good and godly, but yet doth not for ever abide so.

Or you may take it thus. *There is a fear of God, that is godly but for a time.*

In my speaking *TO*, and opening of *THIS* to you, I shall observe this method.

1. I shall shew you *WHAT* this fear is.
2. I shall shew you by *WHO*, or what this fear is wrought in the heart.
3. I shall shew you what this fear *DOETH* in the soul. And,
4. I shall shew you *WHEN* this fear is to have an end.

For the first, *This fear* is an effect of sound awakenings by the word of wrath which begetteth in the soul a sense of its right to eternal damnation; for *this fear* is not in every sinner; he that is blinded by the

the Devil, and that is not able to see that his state is damnable, he hath not *this fear* in his heart, but he that is under the powerful workings of the word of wrath (as God elect are at first conversion,) he hath *this godly fear* in his heart; That is, he fears that that damnation will come upon him, which by the justice of God is due unto him, because he has broken his holy law. This is the fear that made the three thousand cry out, *men, and brethren, what shall we do?* and that made the Jaylor cry out, and that with great trembling of soul, *sirs what must I do to be saved?* Acts 2. Chap. 16.

The method of God is to kill and make alive, to smite, and then heal, when the Commandment came to Paul, *sin revived, and he died*, and that Law which was ordained to life, he found to be unto death. That is, it passed a sentence of death upon him for his sins, and slew his conscience with that sentence. Therefore from that time that he heard that word, *why dost thou persecute me?* which is all one, as if he had said, *why dost thou commit murder?* he lay under the sentence of condemnation by the law, and under this fear of that sentence in his conscience. He lay, I say, under it untill that Ananias came to him to comfort him, and to preach unto him the forgiveness of sins, Acts 9.

The fear therefore that now I call godly, it is that fear which is properly called the fear of eternal damnation for sin, and this fear at first awakening, is good, and godly, because it ariseth in the soul from a true sense of its very state. Its state by nature is damnable, because it is sinful, and because he is not one that as yet, believeth in Christ for remission of sins. *He that believeth not shall be damned. He that believeth not, is condemned already, and the wrath of God abideth on him, Mark 16, 16, Job, 3. 18, 36.*

The which, when the sinner at first begins to see, he justly fears it, I say, he fears it justly, and therefore godly, because by this fear he subscribes to the sentence that is gone out against him for sin.

Secondly, By who, or by what is this fear wrought in the heart?

To this I shall answer in brief. It is wrought in the heart by the Spirit of God, working there at first as a Spirit of bondage on purpose to put us in fear. This Paul insinuateth in Rom. 8. 15. Saying, *Ye have not received the Spirit of Bondage again to fear.* He doth not say, *ye have not received the Spirit of Bondage*, for that they had received, and that to put them in fear, which was at first conversion, as by the instances made mention of before, is manifest; all

that

that he saies, is, that they had not received it *again*, that is, after the spirit, as a spirit of adoption is come; for then, as a spirit of bondage it cometh no more.

It is then the Spirit of God, even the Holy Ghost that convinceth us of sin, and so of our damnable state, because of sin, *Joh. 16. 8, 9.* For it cannot be that the Spirit of God should convince us of sin, but it must also shew us our state to be damnable because of it, especially if it so convinceth us, before we believe, and that is the intent of our Lord in that place, *of sin*, (and so of their damnable state by sin) *because they believe not on me.* Therefore the Spirit of God when he worketh in the heart, as a spirit of bondage, he doth it by working in us by the Law, for by the Law is the knowledge of sin, *Rom. 3. 20.*

And he, in this his working is properly called a spirit of bondage.

1. Because, by the Law he shews us, that indeed we are in bondage to the Law, the Devil and Death, and damnation; for this is our proper state by nature, though we see it not until the Spirit of God shall come to reveal, this our state of bondage unto our own senses by revealing to us our sins by the Law.

2. He is called, in this his working, the

spirit of bondage, because he *here* also holds us, to wit, in this sight and sense of our bondage-state, so long as is meet we should be so held, which to some of the Saints is a longer, and to some a shorter time. *Paul* was held in it three daies, and three nights, but the Jaylor and the three thousand, so far as can be gathered, not above an hour, but some in these later times, are so held for daies, and months if not years.

But I say, let the time be longer or shorter, it is the Spirit of God that holdeth him under this yolk, and it is good that a man should be *HIS* time helden under it. As is that saying of the lamentation. *It is good that a man bear the yolk in his youth.* That is, at his first awakning (*Lam. n. 3. 27.*) So long as seems good to this holy Spirit to work in this manner by the Law.

Now, as I said, the sinner at first is by the Spirit of God held in this bondage, that is, hath such a discovery of his sin, and of his damnation for sin made to him, and a'so is held so fast under the sense thereof, that it is not in the power of any man, nor yet of the very Angels in Heaven to release him, or set him free until the Holy Spirit changeth his ministration, and comes in the sweet and peaceable tidings of salvation by Christ in the Gospel, to his poor, dejected, and afflicted conscience. Thirdly,



Thirdly, *I now come to shew you what this fear doth in the soul.*

Now although this godly fear is not to last alwaies with us, (as I shall further shew you anon) yet it greatly differs from that which is wholly ungodly of it self, both because of the Author, and also of the effects of it. Of the Author I have told you before, I now shall tell you what it doth.

1. *This fear makes a man judge himself for sin, and to fall down before God with a broken mind under this Judgment: The which is pleasing to God, because the sinner by so doing justifies God in his saying, and clears him in his Judgment, Psal. 5.*

1, 2, 3, 4.

2. *As this fear makes a man judge himself, and cast himself down at Gods foot, so it makes him condole and bewail his misery before him, which is also well pleasing in his sight. I have surely heard Ephraim bemoaning himself, saying, thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke, &c. Jer. 31, 18, 19.*

3. *This fear makes a man lie at Gods foot, and puts his mouth in the dust if so be there may be hope. This also is well-pleasing to God, because now is the sinner as nothing, and in his own eyes less than nothing, as to any good or desert. He sitteth alone*

and keepeth silence because he hath now this yoke upon him. He putteth his mouth in the dust, if so be there may be hope, *Lamen. 3. 28, 29.*

4. This fear puts a man upon crying to God for mercy, and that in most humble manner, now he sensibly cries, now he dejectedly cries, now he feels and cries, now he smarts and cries out, *God be merciful to me a sinner, Luke 18. 13.*

5. This fear makes a man that he cannot accept of that for support, and succour which others that are destitute thereof will take up and be contented with. This man must be washed by God himself, and cleansed from his sin by God himself, *Psal. 51.*

6. Therefore *this* fear goes not away until the Spirit of God doth change his ministration as to this particular in leaving off to work now by the Law, as afore, and comming to the soul with the sweet word of promise of life and salvation by Jesus Christ.

Thus far this fear is godly, that is until Christ by the spirit in the Gospel is revealed and made over unto us, and no longer.

Thus far this fear is godly, and the reason why it is godly, is because the ground-work of it is good. I told you before what this fear is, namely, *It is the fear of damnation*

tion. Now the ground for this fear is good, as is manifest by these particulars.

1. The soul feareth damnation, and that rightly, because it is in its sins.

2. The soul feareth damnation rightly, because it hath not faith in Christ, but is at present under the Law.

3. The soul feareth damnation rightly now, because by sin, the Law, and for want of faith, the wrath of God abideth on it.

But now, although thus far, this fear of God, is good and godly, yet after Christ by the Spirit in the word of the Gospel is revealed to us, and we made to accept of him as so revealed and offered to us by a true and living faith; this fear, to wit, of damnation, is no longer good, but ungodly. Nor doth the Spirit of God ever work it in us again. Now we do not receive the spirit of bondage again to fear, that is to say, to fear damnation, but we have received the spirit of adoption whereby we cry father, father.

But I would not be mistaken, when I say, that this fear is no longer godly. I do not mean with reference to the essence and habit of it, for I believe it is the same in the seed which shall afterwards grow up to an higher degree, and into a more sweet and gospel current, and manner of working, but I

mean-reference to this act of searing damnation, I say it shall never by the spirit be managed to that work, it shall never bring forth that fruit more.

- And my reasons are;

1. Because that the soul by closing through the promise, by the spirit, with Jesus Christ, is removed off of that foundation upon which it stood when it *justly* feared damnation: It hath received *NOW* forgiveness of sin, it is now no more under the law, but in Jesus Christ by faith; therefore there is now *NO* condemnation to it; *Act. 26. 18. Rom. 6. 1. chap. 8. 1.*

The ground-work therefore being now taken away, the spirit worketh that fear no more.

2. He cannot, after he hath come to the soul as a spirit of *adoption*, come again as a spirit of *bondage* to put the soul into his first fear, to wit, a fear of eternal damnation, because he cannot *say*, and *unsay*; *do* and *undo*. As a spirit of adoption he told me that my sins were forgiven me, that I was included in the covenant of grace, that God was my Father through Christ that I was under the promise of salvation, and that this calling and gift of God to me is permanent, and without repentance. And do you think, that after he hath told me this,

this, and sealed up the truth of it to my precious soul, that he will come to me, and tell me that I am yet in my sins, under the curse of the Law and the eternal wrath of God? No, no, the word of the Gospel is not yea, yea; nay, nay : It is only *yea*, and amen; it is so, *as God is true*, 2 Cor. 1. 17, 18, 19, 20.

3. The state therefore of the sinner being changed, and that too, by the spirits changing his dispensation, leaving off to be now as a spirit of *bondage* to put us in fear, and coming to our heart, as the spirit of *adoption* to make us cry father, father, he cannot go back to his first work again; for if so, then he must *gratify*, yea and also *ratify*, that profane and Popish doctrine, forgiven to day, unforgiven to morrow, a child of God to day, a child of Hell to morrow; but what saith the Scriptures, *Now therefore such are no more strangers, and foreigners, but fellow-Citizens with the Saints, and of the household of God, and are built upon the foundations of the Apostles and Prophets, Christ Jesus himself being the chief Corner-stone. In whom all the building fitly framed together, groweth into an holy Temple in the Lord, in whom you also are builded together for an habitation of God through the spirit, Ephes. 2.*

Object.

**Object.** But this is contrary to my experience.

**Why Christian, what is thy experience?**

**Why?** I was at first, as you have said, possessed with the fear of damnation, and so under the power of the spirit of bondage.

**Well said, and how was it then?**

**Why,** after some time of continuance in these fears I had the spirit of adoption sent to me to seal up to my soul the forgiveness of sins, and so he did; and was also helped by the same spirit, as you have said, to call God Father Father.

**Well said, and what after that?**

**Why,** after that I fell into as great fears as ever I was in before.

**Ans.** All this may be granted, and yet nevertheless, what I have said will abide a truth; for I have not said that after the spirit of adoption is come; a Christian shall not again be in as great fears, for he may have worse than he had at first, but I say, that after the spirit of adoption is come, the spirit of bondage, as such, is sent of God no more to put us into those fears. For, mark, for we have not received the spirit of bondage AGAIN to fear. Let the Word be true, whatever thy experience is. Dost thou not understand me?

After the Spirit of God has told me, and also

also helped me to believe it, that the Lord for Christ's sake hath forgiven mine iniquities; he tells me no more, that they are not forgiven. After the Spirit of God has helped me, by Christ, to call God my Father, he tells me no more that the Devil is my Father. After he hath told me, that I am *not under the Law*, but under grace, he tells me no more that *I am not under grace*, but under the Law, and bound over by it, for my sins, to the wrath and judgment of God: But this is the fear, that the Spirit as a spirit of bondage worketh in the soul at first.

Quest. Can you give me further reason yet to convict me of the truth of what you say?

Ans. Yes. 1. Because as the Spirit cannot give himself the lie; so he cannot overthrow his own order of working, nor yet contradict that testimony that his servants by his inspiration hath given of his order of working with them.

But he must do the first: If he saith to us (and that after we have received his own testimony, that we are under grace) that yet we are under sin, the Law and wrath.

And he must do the second; if after he hath gone through the first work on us, as a spirit of bondage, to the second as a spirit of adoption; he should overthrow as a spirit of bondage *AGAIN*, what before he had built as a spirit of adoption.

And



And the third must therefore needs follow, that is, he overthroweth the testimony of his servants; for they have said, *That now we receive the spirit of bondage AGAIN to fear no more*; that is, after that we by the Holy Ghost are enabled to call God Father, Father.

2. This is evident also, because the covenant in which now the soul is interested, abideth, and is everlasting, not upon the supposition of my obedience, but upon the unchangable purpose of God, and the efficacy of the obedience of Christ, whose blood also hath confirmed it. *It is ordered in all things, and sure*, said David; and this, said he, is all my salvation, (2 Sam. 23. 5.)

The covenant then is everlasting in it self, being established upon so good a foundation, and therefore standeth in it self everlastingly bent for the good of them that are involved in it. Hear the tenor of the covenant, and God's attesting of the truth thereof. *This is the covenant that I will make with the house of Israel, after those daies, saith the Lord, I will put my Laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people; And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me; from the least to the greatest;*  
for

for I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more, Heb. 8. 10, 11, 12. Now if God will do thus unto those that he hath comprized in his everlasting covenant of grace, then he will remember their sins no more, that is, unto condemnation; (for so it is that he doth forget them) then cannot the Holy Ghost, who also is one with the Father and the Son, come to us again (even after we are possessed with these glorious fruits of this covenant) as a spirit of bondage, to put us in fear of damnation.

3. The Spirit of God, after it is come to me as a spirit of adoption, can come to me no more as a spirit of bondage, to put me in fear, that is, with my first fears, because, by that faith that he, even he himself, hath wrought in me, to believe and call God Father, Father, I am united to Christ, and stand no more upon mine own legs, in mine own sins, or performances; but in his glorious righteousness before him, and before his Father; but he will not cast away a member of his body, of his flesh, and of his bones; nor will he that the Spirit of God should come as a spirit of bondage to put him into a grounded fear of damnation, that standeth compleat before God in the righteousness of Christ; for that is an apparent contradiction.

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Quest.

Quest. *But may it not come again as a spirit of bondage, to put me into my first fears for my good?*

Ans. The Text saith the contrary; *For we have not received the spirit of bondage again to fear.* Nor is God put to it for want of wisdom, to say, and unsay, do, and undo, or else he cannot do good. When we are sons, and have received the adoption of children, he doth not use to send the spirit after that to tell us we are slaves and heirs of damnation, also that we are without Christ, without the promise, without grace, and without God in the World, and yet this he must do if it comes to us after we have received him as a spirit of adoption, and put us, as a spirit of bondage in fear *as before.*

Quest. *But by what spirit is it then that I am brought again into fears, even into the fears of damnation, and so into bondage by?*

Ans. By the spirit of the Devil who alwaies labours to frustrate the faith and hope, and comfort of the godly.

Quest. *How doth that appear?*

Ans. 1. By the groundlesness of such fears.

2. By the unseasonableness of them.

3. By the effects of them.

1. *By the groundlesness of such fears.*

The ground is removed, for a grounded fear

fear of damnation, is this, I am yet in my sins, in a state of nature, under the law, without faith, and so under the wrath of God; this, I say, is the ground of the fear of damnation, the true ground to fear it; but now the man that we are talking of, is one that hath the ground of this fear taken away by the testimony and seal of the spirit of adoption: he is called, justified, and has, for the truth of this his condition, received the evidence of the spirit of adoption, and hath been thereby enabled to call God Father, Father; now he that hath received this, has the ground of the fear of damnation taken from him, therefore his fear, I say, being without ground, is false, and so no work of the Spirit of God.

2. *By the unseasonableness of them.* This spirit alwaies comes too late. It comes after the spirit of adoption is come. Satan is alwaies for being too soon, or too late. If he would have men believe they are children, he would have them believe it, while they are slaves, slaves to him and their lusts. If he would have them believe they are slaves, it is when they are sons, and have received the spirit of adoption, and the testimony, by that, of their sonship before. And this evil is rooted even in his nature; *He is a liar, and the Father of it, (John 8.) and his*  
lies

es are not known to Saints, more than in this, that he labours alwaies to contradict the work and order of the spirit of truth.

3. *It also appears by the effects of such fears.* For there is a great deal of difference betwixt the natural effects of these fears which are wrought indeed by the spirit of bondage and those which are wrought by this spirit of the Devil afterwards.

The one, to wit, the fears that are wrought by the spirit of bondage causeth us to confess the truth, to wit, that we are Christless, graceless, faithless, and so at present, that is, while he is so working in a sinful and damnable case; but the other, to wit, the spirit of the Devil when he comes, which is after the spirit of adoption is come, he causeth us to make a lye, that is to say, we are christless, graceless, and faithless. *Now* this I say is wholly, and in all the parts of it a lye, and *HE* is the Father of it.

Besides, the direct tendency of the fear that the Spirit of God, as a spirit of bondage worketh in the soul, is to cause us to come repenting home to God by Jesus Christ, but these latter fears tend directly to make a man, (he having first denyed the work of God, as he will, if he falleth in with them) to run quite away from God, and from his grave to him in Christ as will evidently ap-



hear if thou givest but a plain and honest answer to these questions following.

1. Quest. *Doth not these fears make thee question, whether there was ever a work of grace wrought in thy soul?*

Ans. Yes, verily that they do.

2. Quest. *Doth not these fears make thee question whether ever thy first fears was wrought by the Holy Spirit of God?*

Ans. Yes, verily that they do.

3. Quest. *Doth not these fears make thee question whether ever thou hast had (indeed) any true comfort from the Word and Spirit of God.*

Ans. Yes, verily that they do.

4. Quest. *Dost thou not find intermixed with THESE fears plain assertions that thy first comforts, were either from thy fancy, or from the Devil, and a fruit of his delusions?*

Ans. Yes, verily that I do.

5. Quest. *Doth not THESE fears weaken thy heart in prayer?*

Ans. Yes, that they do.

6. Quest. *Doth not these fears keep thee back from laying hold of the promise of salvation by Jesus Christ?*

Ans. Yes, for I think if I were deceived before, if I were comforted by a spirit of delusion before: why may it not be so again, so I am afraid to take hold of the promise.

7. Quest. *Doth not these fears tend to the hardning of thy heart, and to the making of thee desperate?*

Ans. Yes, verily that they do.

8 Quest. *Doth not THESE fears hinder thee from profiting in hearing, or reading of the Words?*

Ans. Yes verily, for still whatever I hear or read, I think nothing that is good belongs to me.

9 Quest. *Doth not THESE FEARS tend to the stirring up of blasphemies in thy heart against God?*

Ans. Yes, to the almost distracting of me.

10 Quest. *Doth not these fears make thee sometimes think, that it is in vain for thee to wait upon the Lord any longer?*

Ans. Yes verily, and I have many times almost come to this conclusion, that I will read, pray, hear, company with Gods people, or the like, no longer.

Well poor Christian, I am glad that thou hast so plainly answered me, but prethee look back upon thy answer, how much of God, dost thou think, is in these things, how much of his Spirit, and the grace of his Word: *just none at all*, for it cannot be that these things can be the true and natural effects of the workings of the Spirit of God.

*NO not as a spirit of bondage.* These are not his doings; dost thou not see the very paw of the Devil in them, yea in every one of thy *ten* confessions; is there not palpably high wickedness in every one of the effects of this fear?

I conclude then, as I began, that the fear that the Spirit of God, as a spirit of bondage worketh, is good, and godly, not only because of the Author, but also because of the ground and effects; but yet it can last no longer as such (as producing the aforesaid conclusion,) then till the spirit, as the spirit of adoption comes, because that then the soul is manifestly taken out of the state and condition, into which it had brought it self by nature and sin, and is put into Christ, and so by him into a state of life, and blessedness by grace. Therefore if first fears come again into thy soul after that the spirit of adoption hath been with thee, know they come not from the Spirit of God, but apparently from the spirit of the Devil, for they are a lie in themselves, and their effects are *sinful and devilish*.

*Object.* But I had also such wickedness as those in my heart at my first awaking, and therefore by your argument neither should that be but from the Devil.

*Ans.* So far forth as such wickedness

was in thy heart, so far did the Devil and thine own heart seek to drive thee to despair, and dround thee there, but thou hast forgot the question, the question is not whether then thou wast troubled with such iniquities, but whether thy fears of damnation at that time were not just and good, because grounded upon thy present condition, which was, for that thou wast out of Christ in thy sins, and under the curse of the Law, and whether now, since the spirit of adoption is come unto thee, and hath thee, and hath done that for thee as hath been mentioned, I say, whether thou oughtest for any thing whatsoever to give way to the *same* fear, from the same ground of damnation; it is evident thou oughtest, not because the ground, the cause is removed.

*Object.* But since I was sealed to the day of redemption, I have grievously sinned against God, have not I therefore cause to fear, as before? may not therefore the spirit of bondage be sent again to put me in fear as at first? sin was the first cause, and I have sinned now.

*Ans.* No, by no means, for we have not received the spirit of bondage again to fear. That is; God hath not given it us, for God hath not given us the spirit of fear, but of power, of love and of a sound mind, 2 Tim. I. 7.

If therefore our *first fears* come upon us again, after that we have received at Gods hands *the spirit of love, of power, and of a sound mind*, it is to be refused though we have grievously sinned against our God. This is manifest from, 1 Sam. 12. *Fear not, ye have done all this wickedness.* That is, not with that fear which would have made them fly from God, as concluding that they were not now his people.

And the reason is, because sin cannot dissolve the covenant into which the Sons of God by his grace is taken.

*If his children forsake my Law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes; nevertheless my loving-kindness I will not utterly take away from him, nor suffer my faithfulness to fail, Psal. 89. 30, 33.*

Now if sin doth not dissolve the covenant, if sin doth not cast me out of this covenant, which is made personally with the Son of God, and into the hands of which by the grace of God I am put, then, ought I not, though I have sinned, to fear with my first fears.

2. Sin, after that the spirit of adoption is come, cannot dissolve the relation of Fa-  
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ther and Son, of Father and child. And this the Church did rightly assert, and that when her heart was under great hardness, and when she had the guilt of erring from his waies, saith she, *Doubtless thou art our Father, Doubtless thou art, though this be our case, and though Israel should not acknowledge us for such, Isa. 63. 16, 17.*

That sin dissolveth not the relation of Father and Son, is further evident; see *Gal. 4. 4.* *When the fulness of the time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Father, Father. Now mark, wherefore thou art no more a Servant, that is, no more under the Law of death, and damnation, but a Son, and if a Son, then an heir of God through Christ.*

Suppose a child doth grievously transgress against, and offend his Father, is the relation between them *therefore* dissolved? Again, suppose the Father should scourge and chasten the Son for such offence, is the relation between them *therefore* dissolved? Yea suppose the child should now through ignorance cry, and say, this man is now no more my father, is he *therefore* now no more his Father? doth not every body see the folly of

of

## Of the Fear of God.

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of arguings? why of the same nature is that doctrine, that saith, that after we have received the spirit of adoption, that the spirit of bondage is sent to us again to put us in fear of eternal damnation.

Know then that thy sin, after thou hast received the spirit of adoption to cry unto God Father, Father, is counted the transgression of a child (not of a slave) and that all that happeneth to thee for that transgression is but the chastizement of a Father. *And what Son is he whom the father chasteneth not?* It is worth your observation.

That the Holy Ghost checks those, who under their chastizements for sin, forgot to call God their Father. *You have, saith Paul; forgotten the Exhortation that speaketh unto you as unto Children, my Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* Yea, observe yet further, that Gods chastizing of his children for their sin, is a sign of grace and love, and not of his wrath, and thy damnation; therefore *NOW* there is no ground for the aforesaid fear.

*For whom the Lord loveth he chastizeth, and scourgeth every Son whom he receiveth, Heb. 12.*

Now if God would not have those that have received the spirit of the Son, how-



ever he chastises them, to forget the relation, that by the adoption of Sons, they stand in to God, if he checks them that do forget it, when his rod is upon their backs for sin; then it is evident that *those* fears that thou hast under a colour of the coming again of the spirit, as a spirit of bondage, to put thee in fear of eternal damnation, is nothing else but Satan disguised, the better to play his pranks upon thee.

I will yet give you two or three instances more wherein it will be manifest that what ever happeneth to thee, I mean as a chastizement for sin, after the spirit of adoption is come, thou oughtest to hold fast by faith the relation of Father and Son.

1. The people spoken of by *Moses*, are said to have lightly esteemed the rock of their salvation, which rock is Jesus Christ (and that is a grievous sin indeed) yet, saith he, *Is not God thy Father that hath bought thee?* and then puts them upon considering the daies of old *Dent.* 32. 6.

2. They in the Prophet *Jeremiah* had played the harlot with many lovers, and done evil things as they could; and as another Scripture hath it, gone a whoring from under their God, yet God calls to them by the Prophet saying, *Wilt thou not from this time cry unto me my Father thou art the God of my youth?* *Jer.* 3. 1--7.

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3. Remember also that eminent text made mention of in 1 Sam. 12. *Fear not, ye have done all this wickedness*; and labour to maintain faith in thy soul, of thy being a child, (it being true that thou hast received the spirit of adoption before) and so that thou oughtest not to fall under thy first fears, (because the ground is taken away) of thy eternal damnation.

Now, let not any, from what hath been said, take courage to live loose lives, under a supposition, that once in Christ, and ever in Christ, and the covenant cannot be broken, nor the relation of Father and Child dissolved, for they that do so, 'tis evident have not known what 'tis to receive the spirit of adoption; It is the Spirit of the Devil in his own hue that suggesteth this unto them, and that prevaiileth with them to do so; shall we do evil that good may come? shall we sin that grace may abound? or shall we be base in life because God by grace, hath secured us from wrath to come? God forbid, these conclusions betoken one void of the fear of God indeed, and of the spirit of adoption too. For what Son is he, that because the Father cannot break the relation, (nor suffer sin to do it,) that is betwixt the Father and him, that will therefore say, I will live altogether after my own lusts,

lusts, I will labour to be a continual grief to my Father.

Yet lest the Devil (for some are not ignorant of his devices) should get an advantage against some of the Sons, to draw them away from the *filial* fear of their Father, let me here, to prevent such temptations, present such with these following considerations.

1. Though God cannot, will not dissolve the relation which the spirit of adoption hath made 'twixt the Father and the sons, for any sin that such do commit: yet he can, and often doth take away from them the comfort of their adoption, not suffering Children, while sinning, to have the sweet and comforable sense thereof on their hearts. *He can tell how to let sinners be round about them, and sudden fear trouble them. He can tell how to send darkness that they may not see, and to let abundance of waters cover them, Job 22. 10, 11.*

2. God can tell how to hide his face from them, and so to afflict them with that dispensation, that it shall not be in the power of all the World to comfort them. *When he hideth his face, who can behold him? Job. 23. 8, 9. chap. 34. 29.*

3. God can tell how to make thee again to possess the sins that he long since hath pardoned,

pardoned, and that in such wise that things shall be bitter to thy soul. Thou writest *bitter things against me*, saies *Job*, and *makest me to possess the iniquities of my youth*. By this also he made once *David* groan, and pray against it as an unsupportable affliction, *Job* 13.26. *Psal.* 25. 7.

4. God can lay thee in the dungeon in chains, and roll a stone upon thee, he can make thy feet fast in the stocks, and make thee a gazing stock to men and Angels, *Lam.* 3. 55. *ver.* 7, 53. *Job.* 13. 27.

5. God can tell how to cause to cease the sweet operations, & blessed influences of his grace in thy soul, and to make those Gospel showers that formerly thou hast enjoyed, to become now to thee nothing but *powder and dust*. *Psal.* 51. *Dut.* 28. 24.

6. God can tell how to fight against thee with the sword of his mouth, and to make thee a *Butt* for his Arrows; and this is a dispensation most dreadful, *Rev.* 2. 16. *Job* 6.4. *Psal.* 38. 2,3,4,5.

7. God can tell how so to bow thee down with guilt and distress, that thou shalt in no wise be able to lift up thy head, *Psal.* 40. 12.

8. God can tell how to break thy bones, and to make thee by reason of that to live in continual anguish of spirit: yea he can send a fire into thy bones that shall burn, and none shall

shall quench it, *Psal.* 51. 8. *Lam.* 3. 4. chap. 1. 13. *Psa.* 102. 3. *Job* 30. 30.

9. God can tell how to lay thee aside, and make no use of thee as to any work for him in thy generation. He can throw thee aside as a broken vessel, *Psal.* 31. 12 *Ezek.* 44. 10, 11, 12, 13.

10. God can tell how to kill thee, and to take thee away from the earth for thy sins, *1 Cor.* 11. 29, 30, 31, 32.

11. God can tell how to plague thee in thy death, with great plagues, and of long continuance, *Psal.* 73. 45. *Dent.* 28.

12. What shall I say? God can tell how to let Satan loose upon thee; when thou liest a dying, he can licence him then to assault thee with great temptations, he can tell how to make thee possess the guilt of all thy unkindness towards him, and that when thou, as I said, art going out of the World; he can cause that thy life shall be in continual doubt before thee, and not suffer thee to take any comfort day nor night; yea he can drive thee even to a madness with his chastizements for thy folly, and yet all shall be done by him to thee as a Father chastizeth his Son, *Dent.* 28. 65, 66 67.

13. Further, God can tell how to tumble thee from off thy death-bed in a cloud, he

he can let thee die in the dark ; when thou art dying, thou shalt not know whicher thou art going, to wit, whether to Heaven or to Hell. Yea he can tell how to let thee seem to come short of life, both in thine own eyes, and also in the eyes of them that behold thee. *Let us therefore fear,* saies the Apostle (though not with slavish, yet with filial fear,) *lest a promise being left us of entring into rest, any of us should seem to come short of it, Heb. 4. 1.*

Now all this, and much more can God do to *HIS* as a Father by his rod, and Father by rebukes ; ah who know but those that are under them, what terroures, fears, distresses and amazements, God can bring his people into; he can put them into a furnace, a fire, and no tongue can tell what, so unsearchable and fearful are his Fatherly chastizements, and yet never give them the spirit of bondage again to fear. Therefore if thou art a Son, take heed of sin, lest all these things overtake thee, and come upon thee.

Object. *But I have sinned, and am under this high and mighty hand of God.*

Ans. Then thou knowest what I say is true, but yet take heed of hearkning unto such temptations as would make thee believe thou art out of Christ, under the Law, and  
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a statue of damnation: and take heed also that thou dost not conclude that the author of these fears, is the Spirit of God come to thee again as a spirit of bondage to put thee into such FEARS, lest unawares to thy self thou dost defy the Devil, dishonour thy Father, overthrow good doctrine, and bring thy self into a double temptation.

Object. *But if God deals thus with a man, how can he otherwise think, but that he is a reprobate, a Graceless, Christless and Faithless one.*

Answer. Nay, but why dost thou tempt the Lord thy God? why dost thou sin and provoke the eyes of his glory? *why doth the living man complain, a man for the punishment of his sins?* (Lam. 3. 39.) He doth not willingly afflict, nor grieve the Children of men, but if thou sinnest, though God should save thy soul, as he will if thou art an adopted Son of God, yet he will make thee know that sin is sin, and his rod that he will chastize thee with (if need be) shall be made of scorpions: read the whole book of the Lamentations, read Job's and Davids complaints: yea, read what happened to his Son, his welbeloved, and that when he did but stand in the room of sinners, being in himself altogether innocent, and then consider O thou sinning Child of God, if it is any injustice in God, yea if it be not



not necessary that thou shouldst be chastized for thy sin.

But then, I say, when the hand of God is upon thee, how grievous soever it be, take heed, and beware that thou give not way to thy *first* fears, lest as I said before, thou addest to thine affliction; and to help thee here; Let me give thee a few instances of the carriages of some of the Saints under some of the most heavy afflictions that they have met with for sin,

1. *Job* was in great affliction, and that, as he confessed for sin, (*Job* 7. 20.) Inſomuch that he ſaid, God had ſet him for his mark to ſhoot at, and that he ran upon him like a Giant; that he took him by the neck, and ſhook him to pieces, and counted him for his enemy, that he hid his face from him, and that he could not tell where to find him, yet he counted not all this as a ſign of a damnable ſtate, but as a *tryal*, and chaſtizement, and ſaid when he was in the hotteſt of this battel, *when I am tried, I ſhall come forth like gold.* And again, when he was preſſed upon by the tempter to think that God would kill him, he answers with greateſt confidence, *Though he ſlay me, yet will I truſt in him,* *Job* 16. 14. ver. 12. Chap. 19. 11. Chap. 23. 8, 9, 10. Chap. 13. 15.

2. *David* complained that God had broken

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ken his bones, that he had set his face against his sins, and had taken from him the joy of his salvation: yet even at *this* time he saith, *O God, thou God of my Salvation, Psal. 51. 8, 9, 12, 14.*

3. *Haman* complained that his soul was full of troubles, that God had laid him in the lowest pit, that he had put his acquaintance far from him, and was casting off his soul, and had hid his face from him. That he was afflicted from his youth up, and ready to die with trouble: he saith moreover, that the fierce wrath of God went over him, that his terrours had cut him him off; yea, that by reason of them he was distracted, and yet, even before he maketh any of these complaints, he takes fast hold of God, as his saying, *O Lord God of my Salvation, Psal. 88.*

4. The Church in the *Lamentations* complains that the Lord had afflicted her for her transgressions, and that in the day of his fierce anger; also that he had trodden under foot her mighty men, and that he had called the heathen against her; she saies, that he had covered her with a cloud in his anger, that he was an enemy, and that he had hung a chain upon her, she adds moreover that he had shut out her prayer, broken her teeth with gravel stones, and covered her  
with

with alhes, and in conclusion, that he had utterly rejected her. But what doth she do under all this tryal? doth she give up her faith and hope, and return to that fear that begot the first bondage? No, *The Lord is my portion, saith my soul, therefore will I hope in him; yea she adds, O Lord, thou hast pleaded the cause of my soul, thou hast redeemed my life, Lamen. 1. 5. Chap. 2. 1, 2, 5. Chap. 3. 7, 8, 16. Chap. 5. 22. Chap. 3. 24, 31, 58.*

These things shew, that Gods people, even after they have received the spirit of adoption, have fell foully into sin, and have been bitterly chastized for it; and also that when the rod was most smart upon them, they made great conscience of giving way to their first fears wherewith they were made afraid by the Spirit, as it wrought, as a spirit of bondage; for indeed there is no such thing as the coming of the Spirit of bondage to put us in fear the second time, as such, that is, after he is come as the spirit of adoption to the soul.

I conclude then, that ~~THAT~~ **THAT** fear that is wrought by the spirit of bondage is good, and godly, because the ground for it, is sound; and I also conclude, that he comes to the soul as a spirit of bondage, but once, and that once, is before he comes as a spirit

of adoption: and if therefore the *same* fear doth again take hold of thy heart, that is, if after thou hast received the spirit of adoption, thou *fearst* again the damnation of thy soul, that thou art out of Christ, and under the Law, that fear is bad, and of the Devil, and ought by no means to be admitted by thee.

*Quest.* But since it is as you say, how doth the Devil after the spirit of adoption is come, work the child of God into those fears of being out of Christ, not forgiven, and so an heir of damnation again?

*Answ.* 1. By giving the lie (and by prevailing with us to give it too) to the work of grace wrought in our hearts, and to the testimony of the holy spirit of adoption. Or,

2. By abusing of our ignorance of the everlasting love of God to his in Christ, and the duration of the covenant of grace. Or,

3. By abusing some scripture that seems to look that way but doth not. Or,

4. By abusing our senses and reason. Or,

5. By strengthening of our unbelief. Or,

6. By overshadowing of our judgment with horrid darkness. Or,

7. By giving of us counterseit representations of God. Or,

8. By

8. By stirring up, and setting in a rage our inward corruptions. Or,

9. By pouring into our hearts abundance of horrid blasphemies. Or,

10. By putting of wrong constructions on the rod, and chastizing hand of God. Or,

11. By charging upon us, that our ill behaviours under the rod, and chastizing hand of God, is a sign that we indeed have no grace, but are down-right damned graceless reprobates.

By these things and others like these, *Satan*, I say, *Satan* bringeth the Child of God, not only to the borders, but even into the bowels of the *fears* of damnation, after it hath received a blessed testimony of eternal life, and that by the holy spirit of adoption.

*Quest.* But would you not have the people of God, stand in *FEAR* of his rod, and be afraid of his judgments?

*Ans.* Yes, and the more they are rightly afraid of them, the less, and the seldomer they will come under them, for 'tis want of fear that brings us into sin, and 'tis sin that brings us into these afflictions. But I would not have them *fear* with the fear of slaves; for that will add no strength against sin, but I would have them *fear* with the reverential



fear of Sons, and that is the way to depart from evil.

*Quest. How is that?*

*Ans.* Why, having before received the spirit of adoption; still to believe that he is our father, and so to fear with the fear of children, not as slaves fear a tyrant. I would therefore have them to look upon his rod, rebukes, chidings, and chastizements, and also upon the wrath wherewith he doth inflict; to be but the dispensations of their Father.

This believed, maintains, or at least helps to maintain in the heart a Son-like bowing under the rod.

It also maintains in the soul a Son-like confession of sin, and a justifying of God under all the rebukes that he grieveth us with. It also engageth us to come to him, to claim and lay hold of former mercies, to expect more, and to hope a good end shall be made of all Gods present dispensations towards us; *Mich. 7. 9. Lam. 1. 18. Psal. 77. 10, 11, 12. Lam. 3. 31, 32, 33, 34.*

Now God would have us thus fear his rod, because he is resolved to chastize us therewith if so be we sin against him, as I have already shewed; for although Gods bowels turn within him, even while he is threatning his people, yet if we sin, he will lay

lay on the rod so hard, as to make us cry, *Wo unto us that we have sinned* (Lam. 5. 16.) and therefore, as I said, we should be afraid of his judgments, yet only as afore is provided as of the rod, wrath and judgment of a Father.

*Quest.* But have you yet any other considerations to move us to FEAR God with child-like FEAR?

*Ans.* I will in this place give you five.

1. Consider that God thinks meet to have it so; and he is wiser in heart than thou; he knows best how to secure his people from sin, and to that end hath given them Law and Commandments to read, that they may learn to fear him as a Father; *Job* 37. 24.

*Eccles.* 3. 14. *Deut.* 17. 18, 19.

2. Consider, he is mighty in power; if he touch it but with a fatherly touch, man nor Angel cannot bear it; yea Christ makes use of that argument, he hath power to cast into hell, *fear him*; *Luke* 12. 4, 5.

3. Consider that he is every where, thou canst not be out of his sight, or presence; nor out of the reach of his hand. *Fear ye not me saith the Lord? can any hide himself in secret places that I should not see him, saith the Lord? do not I fill Heaven and Earth saith the Lord? Jer.* 5. 22. *chap.* 23. 24

4. Consider that he is holy, and cannot

look with liking upon the sins of his own people. Therefore saies Peter, *Be as obedient children, not fashioning your selves according to your former lusts in your ignorance, but as he that hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy. And if ye call on the Father who without respect of persons, judgeth according to every mans work, pass the time of your sojourning here in fear.*

5. Consider that he is good, and has been good to thee, good in that he hath singled thee out from others, and saved thee from their death and hell, though thou perhaps was worse in thy life than those that he left when he laid hold on thee. O this should engage thy heart to fear the Lord all the daies of thy life: *They shall fear the Lord, and his goodness in the latter daies, Hos. 3. 5.*

And now for the present, I have done with that fear, I mean as to its first workings, to wit, to put me in fear of damnation, and shall come in the next place to treat of the grace of fear, more immediately intended in the text.

*Of the grace of fear, more immediately intended in the text.*

I shall now speak to this fear, which I call a lasting godly fear. First,

First, By way of Explication, by which I shall shew,

1. How, by the Scripture it is described.
2. I shall shew you what this fear flows from.
3. And then I shall also shew you what does flow from it.

For the first of these, to wit, how by the Scripture this fear is described, and that,

1. More generally.

2. More particularly.

First, More generally.

1. It is called a grace, that is a sweet and blessed work of the Spirit of grace, as he is given to the elect by. Hence the Apostle saies, let us have grace whereby we may serve God acceptably with reverence and Godly fear, (Heb. 12.) for as that fear that brings bondage, is wrought in the soul, by the spirit, as a spirit of bondage: so this fear, which is a fear that we have while we are in the liberty of sons, is wrought by him as he manifesteth to us our liberty; where the spirit of the Lord is, there is liberty; that is, where he is as a Spirit of adoption, setting the soul free from that bondage under which it was held by the same spirit while he wrought as a spirit of bondage. Hence as he is called a spirit working bondage to fear, so he, as the Spirit of the Son, and of adoption, is

called, *The Spirit of the fear of the Lord*, Isa. 11. 2. Because it is that Spirit of grace that is the author, animator and maintainer of our filial fear, or of that fear that is son-like, and that subjecteth the elect, unto God, his Word, and Waies, unto him, his Word and Waies as a Father.

2. This fear is called also the fear of God, not as that which is ungodly is, nor yet as that may be, which is wrought by the spirit, as a spirit of bondage, but by way of eminency, to wit, as a dispensation of the grace of the Gospel, and as a fruit of eternal love. *I will put MY FEAR IN THEE, and thou shalt not depart from me, Isa. 38. 39.* This fear of God, is called Gods Treasure, for it is one of his choice Jewels, it is one of the rarities of Heaven. *The fear of the Lord is the wisdom, Isa. 33. 16.* And it may well go under such a title, for as a treasure, for the fear of the Lord is not found in every country, as said, *all men be not rich*, because that also is more precious than gold, for he that is full about this fear, *Thou art not afraid of God as a man is*, that is, the greatest part of mankind utterly destitute of this goodly Jewel, as he that is full, the fear of the Lord, Poor vagrants, when they come stragling to a Lords house, may perhaps

perhaps obtain some scraps and fragments, they may also obtain old shoes, and some sorry call-off rags, but they get not any of his Jewels, they may not touch his choicest treasure, that is kept for the children, and those that shall be his heirs. We may say the same also of this blessed grace of fear, which is called here Gods treasure. It is only bestowed upon the elect, the heirs, and children of the promise, all others are destitute of it, and so continue to death and Judgment.

4. This Grace of fear, *Is that which maketh men excell and go beyond all men, in the accounts of God; It is that which beautifies a man, and prefers him above all other; Hast thou,* saies God to Satan, *considered my servant Job, that there is none like him in all the earth, a perfect, and an upright man, one that feareth God, and escheweth evil? Job. 1.8. chap. 2. 10.*

*But mind it, There is none like him, none like him in all the earth.* I suppose he means either in those parts, or else he was the man that abounded in the fear of the Lord; none like him to fear the Lord, he only excelled others with respect to his reverencing of God, bowing before him, and sincerely complying with his will, and therefore is counted the excellent man. *It is not the know-*

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ledge of the Will of God, but our sincere complying therewith, that proveth we fear the Lord, and it is our so doing that putteth upon us the note of excelling; hereby appears our perfection, herein is manifest our uprightness. A perfect, and an upright man is one that feareth God, and that because he escheweth evil.

Therefore this grace of fear is that without which no part or piece of service which we do to God, can be accepted of him. It is, as I may call it, *The salt of the Covenant*, which seasoneth the heart, and therefore must not be lacking there; it is also that which salteth, or seasoneth all our doings, and therefore must not be lacking in any of them, *Levit. 2. 13.* For,

5. I take this grace of fear, to be that which *softeneth* and *mollifieth* the heart, and that makes it stand in *AWE* both of the mercies and Judgments of God. This is that that retaineth in the heart that due dread, and reverence of the heavenly majesty that is meet, should be, both in, and kept in the heart of poor sinners. Wherefore when *David* described *THIS* fear, in the exercise of it, he calls it an *AWE* of God. *Stand in AWE*, saith he, *and Sin not*; and again, *mine heart standeth in AWE of thy Word*; and again, *Let all the Earth FEAR the Lord*; what's that?



that? or how is that? why? *Let all the inhabitants of the world stand in AWE of him, Psal.*

4. 4. *Psal. 119, 161. Psal. 33. 8.*

This is that therefore, that is, as I said before, so excellent a thing in the eyes of God, to wit, a grace of the spirit, the fear of God, his treasure, the salt of the covenant, that which makes men excel all others: for it is that which maketh the sinner to stand in *AWE* of God, which posture is the most comely thing in us, throughout all ages. But,

Secondly, and more particularly.

1. This grace is called, *The beginning of knowledge, Prov. 1. 7.* because by the first gracious discovery of God to the soul, this grace is begot; and, again because the first time that the soul doth apprehend God in Christ to be good unto it, this grace is animated, by which the soul is put into an holy *AWE* of God, which causeth it with reverence and due attention to hearken to him, and tremble before him. It is also by virtue of this fear that the soul doth enquire yet more after the blessed knowledge of God. This is the more evident, because, where this fear of God is wanting, or where the discovery of God, is not attended with it, the heart still abides rebellious, obstinate, and unwilling to know more, that it might  
comply

comply therewith: nay, for want of it, such sinners say rather; As for God, let him depart from us, and for the Almighty, we desire not the knowledge of *HIS* waies.

102. This fear is called, *The beginning of Wisdom*; (*Job. 28. 28. Psal. 111. 10.*) because they would not tell then, a man begins to be truly spiritually wise; what wisdom is there where the fear of God is not? Therefore the fools are described thus; *For that they hated knowledg, and did not chuse the fear of the Lord, Prov. 1. 29.* The word of God is the fountain of knowledg, into which a man will not with godly reverence look, until he is endued with the fear of the Lord. Therefore it is rightly called *the beginning of Wisdom*. But fools despise wisdom, and instruction; *Prov. 1. 7.* It is therefore this fear of the Lord that makes a man wise for his soul, for life, and for another world. 'Tis this that teacheth him how he should doo & escape those spiritual and eternal ruins that the fool is overtaken with, and swallowed up of forever. A man void of this fear of God, whereever he is wise, or in what ever he excels, yet about the matters of his soul, there is none more foolish than himself; for though the want of the fear of the Lord, he leaves the best things at sixes, and sevens, and only pursueth with all his heart those that will

leave him in the snare when he dies.

3. This fear of the Lord, *Is to hate evil.* To hate sin, and vanity; sin and vanity they are *The sweet morsels of the FOOL*, (*Job* 20. 12.) and such which the carnal appetite of the flesh runs after: and it is only the virtue that is in the fear of the Lord, that maketh the sinner have an antipathy against it. *By the fear of the Lord men depart from evil*, *Proverbs* 16. 6. That is, men shun, separate themselves from, and eschew it in its appearances. Wherefore it is plain that those that love evil, are not possessed with the fear of God.

There is a generation that will pursue evil, that will take it in, nourish it, lay it up in their hearts, hide it, and plead for it, and rejoyce to do it: These cannot have in them the fear of the Lord, for that is to hate it, and to make men depart from it; where the fear of God, and sin is, it will be with the soul, as it was with *Israel*, when *Amri* and *Tibni*, strove to reign among them both at once, one of them must be put to death, they cannot live together: sin must down, for the fear of the Lord begetteth in the soul a hatred against it, an abhorrence of it, therefore sin must die, that is, as to the affections and lusts of it; for as *Solomon* saies in another case, *where no wood is, the fire goeth*

*goeth out.* So we may say, where there is a hatred of sin, and where men depart from it, there it loseth much of its power, waxeth feeble, and decayeth. Therefore Solomon saith again, *Fear the Lord, and depart from evil, Prov. 3. 7.* as who should say, fear the Lord, and it will follow, that you shall depart from evil: departing from evil, is a natural consequence, a proper effect of the fear of the Lord where it is.

By the fear of the Lord men depart from evil, that is, in their Judgment, will, mind, and affections: not, that by the fear of the Lord, sin is annihilated, or has lost its being in the soul, *there* still will those *Canaanites* be, but they are hated, lothed, abominated, fought against, prayed against, watcht against, strove against, and mortified, by the soul, *Rom. 7.*

4. This fear is called *a fountain of life.* The fear of the Lord is a fountain of life, to depart from the snares of death, *Prov. 14. 27.*

It is a fountain, or spring, which so continually supplieth the soul with variety of considerations of sin, of God, of death, and life eternal, as to keep the soul in continual exercise of vertue, and in holy contemplation. *It is a fountain of life,* every operation thereof, every act and exercise thereof hath a true, and natural tendency to spiritual  
and

and eternal felicity. Wherefore the wise man saith in another place, *the fear of the Lord tendeth to life, and he that hath it shall abide satisfied, he shall not be visited with evil, Prov. 19.23.* It tendeth to life even as of nature; every thing hath a tendency to that which is most natural to it self, the fire to burn, the water to wet, the stone to fall, the sun to shine, sin to defile &c. Thus I say, the fear of the Lord tendeth to life; the nature of it is to put the soul upon fearing of God, of closing with Christ, and of walking humbly before him.

It is a fountain of life, to *dispart from the snares of death.* What are the snares of death, but sin, the wiles of the Devil &c. From which the fear of God hath a natural tendence to deliver thee, and to keep thee in the way that tendeth to life.

5. This fear of the Lord, it is called, *The instruction of Wisdom, Prov. 15. 33.* You heard before that it is the *beginning* of wisdom: but here you find it called the *instruction* of wisdom: for indeed it is, not only that which makes a man begin to be wise, but to improve, and make advantage of all those helps and means to life, which God hath afforded to that end. That is, both to his own, and his neighbours salvation also. It is the *instruction* of wisdom, it will make a

man capable to use all his natural parts, all his natural wisdom to Gods glory, and his own good. There lieth, even in many natural things, *THAT*, into which if we were instructed, would yield us a great deal of help to the understanding of spiritual matters; *For in wisdom has God made all the World*; nor is there any thing that God has made, whether in Heaven above, or on Earth beneath, but there is couched some spiritual mystery in it. The which men matter more, than they do the ground they tread on, or than the stones that are under their feet, and all because they have not *this* fear of the Lord, for had they that, that would teach them to think, even from that knowledge of God, that hath by the fear of him put into their hearts, that he being so great, and so good, there must needs be abundance of wisdom in the things he hath made: that fear would also endeavour to find out what that wisdom is, yea and give to the soul the instruction of it.

In that it is called the instruction of wisdom, it intimates to us that its tendency is to keep all *even*, and in *good* order in the soul. When *Job* perceived that his friends did not deal with him in an even spirit and orderly manner, he said, that *they forsook the fear of the Almighty*, *Job* 6. 14. For, this fear

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keeps a man, *even*, in his words and judgment of things. It may be compared to the ballace of the Ship, and to the poys of the ballance of the Soales, it keeps all even, and also makes us steer our course right with respect to the things that pertain to God and man.

*What this fear of God flows from.*

I come now to the second thing, to wit, to shew you *what this fear of God flows from.*

First, This fear, this grace of fear, this son-like fear of God, *It flows from the distinguishing love of God to his elect. I will be their God, saith he, and I will put my fear in their hearts.* None other obtain it but those that are inclosed and bound up in that bundle. Therefore they, in the same place are said to be those that are wrapt up in the eternal or everlasting covenant of God, and so designed to be the people that should be blessed with this fear. *I will make an everlasting covenant with them, saith God, that I will not turn away from them to do them good, but I will put my fear in their hearts, and they shall not depart from me, Jer. 32. 40.*

This covenant declares unto men, that God hath, in his heart, distinguishing love for some of the children of men, for he saith, he will be their God, that he will not leave

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them,



them, nor yet suffer them to depart, to wit, finally from him. Into these mens hearts, he doth put *his fear*, this blessed grace, and this rare, and effectual sign of his love, and of their eternal salvation.

2. This fear, flows from a new heart. This fear is not in men by nature; the fear of Devils they may have, as also an ungodly fear of God; but this fear is not in any, but where there dwelleth a new heart, another fruit and effect of this everlasting covenant, and of this distinguishing love of God.

- *A new heart also will I give them*, a new heart, what a one is that? why? the same Prophet saith in another place, *A heart to fear me*, a circumcised one, a sanctified one, *Jer. 32. 39. Ezek. 11. 19. Chap. 36. 26.*

So then, until a man receive an heart from God, an heart from Heaven, a new heart; he has not this fear of God in him. New wine must not be put into old bottles, lest the one, to wit, the bottles mar the wine, or the wine the bottles, but new wine must have new bottles, and then both shall be preserved, *Matth. 9. 17.*

This fear of God must not be, cannot be found in old hearts, old hearts are not bottles out of which this fear of God proceeds, but 'tis from an honest and good heart, from a new one, from such an one that is also an effect

effect of the everlasting covenant, and love of God to men.

I will give them an heart to fear me, there must in all actions be heart, and without heart no action is good, nor can there be faith, love or fear, from every kind of heart; these must flow from such an one, whose nature is to produce, and bring forth such fruit; *Do men gather Grapes of thorns, or Figs of thistles* so from a corrupt heart there cannot proceed such fruit as the fear of God as to believe in God, and love God, *Luke 6. 43, 44, 45.*

The heart naturally is deceitful above all things and desperately wicked, how then should there flow from such an one, the fear of God? it cannot be. He therefore that hath not received at the hands of God, a new heart, cannot fear the Lord.

*3.* This fear of God, it flows from an impression, a sound impression that the word of God maketh on our souls; for without an impress of the word, there is no fear of God. Hence it is said that God gave to *Israel* good laws, statutes and judgements, that they might learn them, and in learning them, learn to fear the Lord their God. Therefore saith God in another place, *Gather the people together, men, women and children, and the stranger that is within thy gates, that*

they may hear, and that they may learn to fear the Lord your God, Deut. 6. 1, 2. Chap.

31. 12. For as a man drinketh good doctrine into his soul, so he feareth God. If he drinks it in much, he feareth him greatly; if he drinketh it in but little, he feareth him but little; if he drinketh it not in at all, he feareth him not at all.

This therefore teacheth us how to judge who feareth the Lord; they are those that learn, and that stand in awe of the word: those that have by the holy word of God the very form of it self engraven upon the face of their souls, they fear God, Rom. 6. 17. But on the contrary, those that do not love good doctrine, that give not place to the wholesome truths of the God of Heaven revealed in his testament, to take place in their souls, but rather despise it, and the true professors of it, they fear not God. For as I said before, this fear of God, it flows from a sound impression that the word of God maketh upon the soul; and therefore

4. This godly fear, it floweth from faith, for where the word maketh sound impression on the soul, by that impression, is faith begotten, whence also this fear doth flow. Therefore right hearing of the word, is called the hearing of faith, Gal. 3. verse 2.

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Hence it is said again; *By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith, (Heb. 11. 7.)* The word, the warning that he had from God of things not seen as yet, wrought, through faith therein, that fear of God in his heart that made him prepare against unseen dangers, and that he might be an inheritour of unseen happiness.

Where, therefore, there is not *faith* in the word of God, there can be none of *this fear*; and where the word doth not make sound impression on the soul, there can be none of *this faith*. So that as vices hang together, & have the links of a chain, dependance one upon another, even so the graces of the spirit also, are the fruits of one another, and have such dependance on each other, that the one cannot be without the other.

No faith, no fear of God: *Devils faith, Devils fear, Saints faith, Saints fear.*

5. This godly fear, it also floweth from sound repentance for and from sin, godly sorrow worketh repentance, & godly repentance produceth this fear. *For behold, saies Paul, This self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, what clearing of your selves, yea what indigna-*

tion, yea what fear, 2 Cor. 7. 10, 11. Repentance is the effect of sorrow, and sorrow is the effect of smart, and smart the effect of faith : now therefore fear must needs be an effect of, and flow from repentance.

Sinner, do not deceive thy self, if thou art a stranger to sound repentance, which standeth in sorrow and shame, before God, for sin, as also in turning from it, thou hast no fear of God, I mean none of *this* godly fear, for that is the fruits of, and floweth from sound repentance,

6. This godly fear, it also flowes from a sense of the love and kindness of God to the soul. Where there is no sense or hope of the kindness, and mercy of God by Jesus Christ, there can be none of this fear, but rather wrath and despair, which produceth that fear that is either devilish, or else that which is only wrought in us by the spirit, as a spirit of bondage, (but these we do not discourse of now) wherefore the godly fear that now I treat of, it floweth from some sense or hope of mercy from God by Jesus Christ. *If thou Lord, saies David, shouldst mark iniquity, O Lord, who should stand, but there is forgiveness with thee that thou mayest be feared, Psal. 130. 3, 4.*

*There is mercy with thee.* This the soul has sense of an hope in, and therefore feareth God

God. Indeed, nothing can lay a stronger obligation upon the heart to fear God, than sense of, or hope in mercy. See *Jer.* 23. 8, 9.

This begetteth true tenderness of heart, true godly softness of spirit; this truly endeareth the affections to God; and in this true tenderness, softness, and endearedness of affection to God, lieth the very essence of this fear of the Lord, as is manifest by the fruit of this fear when we shall come to speak of it.

7. This fear of God, flows from a due consideration of the judgments of God, that are to be executed in the world, yea upon professors too: yea further, Gods people themselves, I mean, as to themselves, have such a consideration of his judgments towards *them*, as to produce this godly fear.

When Gods judgments are in the earth, they effect the fear of his name, in the hearts of his own people, *My flesh trembleth for fear of thee, and I am, said David, afraid of thy judgments, Psal.* 119. 120. When God smote *Uzza*, David was afraid of God that day, *Chron.* 13. 12. Indeed many regard not the works of the Lord, nor take notice of the operation of his hands, and such cannot fear the Lord. But others observe and regard, and wisely consider of his doings, and of the judgments that he execu-

teth, and that makes them fear the Lord.

This God himself suggesteth as a means to make us fear him. Hence he commands the false Prophet to be stoned: *That all Israel might hear, and fear.* Hence also he commanded that the rebellious Son should be stoned: *That all Israel might hear and fear.* False Witness was also to have the same judgment of God executed upon him: *That all Israel might hear and fear.* The man also that did ought presumptuously was to die: *That all Israel might hear and fear, Deut. 13. 11. Chap. 21. 21. Chap. 17. 13. Chap. 19. 20.*

There is a natural tendency in judgments, as judgments to beget a fear of God in the heart of man as man: but when the observation of the judgments of God, is made by him that hath a principle of true grace in his soul, that observation being made, I say, by a gracious heart, produceth a fear of God in the soul, of its own nature, to wit, a gracious or godly fear of God.

8. This godly fear it also flows from a godly remembrance of our former distresses, when we were distressed with our first fears; for though our first fears were begotten in us by the spirits working as a spirit of bondage, and so are not alwaies to be entertained as such, yet even that fear leaveth in us, and upon  
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our spirits, that sense and relish of our first awakenings and dread, as also occasioneth, and produceth this godly fear. *Take heed, saies God, and keep thy soul diligently, lest thou forget the things that thine eyes have seen, and lest they depart from thy heart all the daies of thy life, but teach them thy Sons, and thy Sons Sons.* But what was the things that their eyes had seen, that would so damnify them, should they be forgotten? The answer is, *The things which they saw at Horeb; to wit, the Fire, the Smoke, the Darkness, the Earthquake, their first awakenings by the Law, by which they were brought into a bondage fear; yea they was to remember this especially. Especially, saith he, the day that thou stoodest before the Lord thy God in Horeb, when the Lord thy God said unto thee, gather me the people together, and I will make them hear my Words, that they may learn to fear me all the days that they shall live upon the Earth, Dut. 4. 9, 10, 11.* The remembrance of what we saw, felt, feared and trembled under the sense of, when our first fears were upon us, is that which will produce in our hearts this godly filial fear.

9. This godly fear, it flows from our receiving of an answer of prayer, when we supplicated for mercy at the hand of God. See the proof for this. *If there be in the Land*  
*famine*

famine, if there be pestilence, blasting, mildew, locust, or if there be Catterpillars; if their Enemies besiege them in the Land of their Cities, whatsoever plague, whatsoever sickness there be: What prayer and supplication soever be made, by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: Then hear thou in Heaven thy dwelling place, and forgive, and do, and give to every man according to his waies, whose heart thou knowest (for thou even thou only knowest the hearts of all the Children of men,) that they may fear thee all the daies (of their life,) that they live in the Land which thou gavest unto our Fathers, 1 King. 8. 37, 38, 39, 40.

10. This grace of fear also flows from a blessed conviction of the alseeing eye of God. That is, from a belief that he certainly knoweth the heart, and seeth every one of the turnings and returnings thereof; this is intimated in the text last mentioned. *Whose heart thou knowest; That they may fear thee,* To wit, so many of them as be, or shall be convinced of this. Indeed without this conviction this godly fear cannot be in us; the want of this conviction made the Pharisees such hypocrites. *You are they,* said Christ, *that justify your selves before men, but God know-*

knoweth your hearts, (Luk. 16. 15.) The Pharisees, I say, were not aware of this, therefore they so much preferred themselves before those, that by far, were better than themselves, and it is for want of this conviction that men go on in such secret sins as they do, so much *without fear* either of God or his judgments.

11. This grace of fear also flows from a sense of the impartial judgment of God upon men according to their works. This also is manifest from the Text mentioned above. And give unto every man according to his works or waies, *that they may fear thee*, &c. This is also manifest by that of Peter, 1 Pet. 1. 17. *And if ye call upon the Father, who without respect of persons, judgeth according to every mans works. pass the time of your sojourning here in fear.* He that hath godly conviction of this, will fear of God, will fear before him: by which fear their hearts are poised; and works directed with trembling, according to the will of God.

Thus you see what a weighty, and great grace this grace of the holy fear of God is, & how all the graces of the Holy Ghost yield mutually their help and strength to the nourishment and life of it; and also how it *flows* from them all, and hath a dependance upon every of them for its due working in the heart  
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of him that hath it. And thus much to shew you from whence it flows. And now I shall come to the third thing, to wit, to shew you *what flows from this godly fear.*

*What flows from this godly fear.*

Having shewed you what godly fear flows from.

I come now I say to shew you, what proceedeth or flows from this godly fear of God, where it is seated in the heart of man. And,

First, There flows from *this godly fear*, a godly reverence of God. *He is great, said David, and greatly to be feared, in the assembly of his Saints.* God, as I have already shewed you, is the proper object of godly fear, it is his Person and Majesty that this fear alwaies causeth the eye of the soul to be upon. *Behold, said David, as the eyes of Servants look unto the hand of their Masters, and as the eyes of a Maiden unto the hand of her Mistress: so our eyes wait upon the Lord our God, until he have mercy upon us, Psal. 122. verse 2.*

Nothing aweth the soul that feareth God, so much as doth the glorious Majesty of God.

1. His person is above all things feared by

by them, *I fear God*, said *Joseph*, *Gen. 42. 18.* That is, more than any other; I stand in awe of him, he is my dread, he is my fear, I do all mine actions as in his presence, as in his sight, I reverence his holy and glorious Majesty, doing all things as with fear and trembling before him.

2. This fear makes them have also a very great reverence of his word; for that also, I told you, was the rule of their fear, *Princes*, said *David*, *persecute me without a cause, but my heart standeth in AWE (in fear) of thy word.*

This grace of fear therefore, from it flows reverence of the words of God; of all laws, *that man feareth the Word*; and no law that is not agreeing therewith, *Psal. 119. 116.*

3. There flows from this godly fear, tenderness of Gods glory. This fear I say will cause a man to afflict his soul, when he seeth, that by professors, dishonour is brought to the name of God, and to his word. *Who would not fear thee*, said *Servius*, *O King of Nations*, *for to thee doth it appertain.* He speaks it as being affected with that dishonour, that by the body of the *Jews* was continually brought to his name, his word, and waies, he also speaks it of a hearty wish that they once would be otherwise minded. The same saying in effect, hath also *John* in the  
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*Revelations*, O who would not fear thee Lord, said he, and glorify thy name? *Revel. 15. 4.* clearly concluding that godly fear produceth a godly tenderness of Gods glory in the world, for that appertaineth unto him: that is, it is due unto him, 'tis a debt which we owe unto him. Give unto the Lord, said David, the glory due unto his Name. Now if there be begotten in the heart of the godly, by this grace of fear, a godly tenderness of the glory of God, then it follows of consequence, that where they that have this fear of God, do see his glory diminished by the wickedness of the children of men, there they are grieved, and deeply distressed. *Rivers of waters*, said David, *run down mine eyes, because they keep not thy Law, Psal. 119. 136.* Let me give you for this these following instances.

1. How was David provoked when Goliath defied the God of Israel, *1 Sam. 17. 23, 29, 45, 46.*

2. Also when others reproached God, he tells us that that reproach was even as a sword in his bones, *Psal. 42. 10.*

3. How was Hezekiah afflicted when Rabshakah railed upon his God, *Isa. 37.*

4. David also for the love that he had to the glory of Gods word, ran the hazzard and reproach of all the mighty people, *Psal. 119. 151. Psal. 89. 50.*

5. How

5. How tender of the glory of God was *Ely*, *Daniel*, and the three Children in their day.

1. *Ely* died with fear and trembling of heart when he heard that the Ark of God was taken, *1 Sam. 4. 13, 14, 15, 16, 17, 18.*

2. *Daniel* ran the danger of the Lions mouths for the tender love that he had to the word and worship of God, *Dan. 6. 10. 16.*

3. The three children ran the hazzard of a burning fiery Furnace rather than they would dare to dishonour the way of their God, *Dan. 3. 13, 16, 20.*

This therefore is one of the fruits of this godly fear, to wit, a reverence of his name, and tenderness of his glory.

Secondly, There flows from this godly fear, *watchfulness*: As it is said of *Solomons* Servants, they *watched about his bed because of fear in the night*: So it may be said of them that have this godly fear: It makes them a *watchful* people.

1. It makes them *watch* their hearts, and take heed to keep them with all diligence lest they should, by one, or another of its sleights, lead them to do that which in it self is wicked, *Prov. 4. 23. Heb. 12. 15.*

2. It makes them *watch*, lest some temptation from Hell should enter into their heart



to the destroying of them, 1 Pet. 5. 8.

3. It makes them watch their mouths, and keep them also, at sometimes, as with a bitt and bridle, that they offend not with their tongue, knowing that the tongue is apt, being an evil member, soon to catch the fire of hell, to the defiling of the whole body, Jam. 3. 2, 3, 4; 5, 6, 7.

4. It makes them watch over their ways, look well to their goings, and to make strait steps for their feet, Psal. 39. 1. Heb. 12. 13.

Thus this godly fear puts the soul upon its watch, lest from the heart within, or from the Devil without, or from the world, or some other temptation, something should surprize, and overtake the child of God to defile him, or to cause him to defile the waies of God, and so offend the Saints, open the mouths of men, and cause the enemy to speak reproachfully of religion.

Thirdly, There flows from *this FEAR*, a holy provocation to a reverential converse with Saints in their religious and godly assemblies, for their further progress in the faith and way of holiness. *Then they that feared the Lord spake often one to another. Spake*, that is of God, and his holy and glorious name, kingdom, and works, for their mutual edification. *a book of remembrance was written before him*  
for

for them that feared the Lord, and that thought upon his name, *Mal. 3. 16.*

The fear of the Lord in the heart, provoketh to this in all its acts, not only of necessity, but of nature; It is the natural effect of this godly fear, to exercise the Church in the contemplation of God, together, and apart. All fear, good and bad, hath a natural propenseness in it to incline the heart to contemplate upon the object of fear, and though a man should labour to take off his thoughts from the object of his fear; whether that object was Men, Hell, Devils, &c. yet do what he could, the next time his fear had any act in it, it would return again to its object.

And so it is with godly fear, that will make a man speak of, and think upon the name of God reverentially, *Psal 89. 7.* Yea and exercise himself in the holy thoughts of him in such sort that his soul shall be sanctified, and seasoned with such Meditations.

Indeed holy thoughts of God, such, as you see this fear doth exercise the heart withal, prepare the heart to, and for God. This fear therefore it is that *David* prayed for, for the people, when he said, *O Lord God of Abraham, Isaac and Israel our Fathers, keep this for ever in the imagination*

*of the thoughts of the heart of thy people and prepare their heart unto thee, 1 Chron. 29. 18.*

Fourthly, There flows from *this* Fear of God, great reverence of his Majesty, in and under the use and enjoyment of God's holy Ordinances. His Ordinances are his Courts, and Palaces, his Walks and Places where he giveth his presence to those that wait upon him in them, in the fear of his name. And this is the meaning of that of the Apostle. *Then had the Churches rest, throughout all Judah, and Galilee, and Samaria and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, Act. 9. 31.*

*And walking]* that word, intendeth their use of the ordinances of God. *They walked in all the Commandments and Ordinances of the Lord blameless.]* This in Old Testament Language is called, treading Gods Courts, and walking in his Paths. This saith the Text, they did here, *in the fear of God.* That is in a great reverence of that God whose Ordinances they were. *You shall keep my Sabbaths, and reverence my Sanctuary I am the Lord, Levit. 19. 30. Chap. 26. 2.*

It is one thing to be conversant in Gods ordinances, and another to be conversant in them, *with a due reverence* of the Majesty, and name of that God whose Ordinances

nances they are: it is common for men to do the first, but none can do the last *without this fear*. In *thy fear*. said David, *will I worship*; *Psal. 5. 7.* It is this fear of God, therefore from whence doth flow that great reverence that his Saints have in them, of his Majesty, in, and under the use and injoyment of Gods holy ordinances: and consequently, that makes our service in the performance of them acceptable to God through Christ. *Heb. 12. last.*

For God expects that we serve him with *fear* and *trembling*, and it is odious among men, for a man in the presence, or about the service of his Prince, to behave himself lightly, and without due reverence of that Majesty, in whose presence, and about whose business he is: And if so, how can their service to God have any thing like acceptance from the hand of God, that is done, not in, but without the fear of God? this service must needs be an abomination to him, and these servers must come off with rebuke.

Fifthly. There flows from this godly *fear* of God, *Selfdenial*. That is an holy abstaining from those things that are either unlawful, or inexpedient; According to that of *Nehemiah*. *The former governours that had been before me, were chargeable unto the people,*

ple, and had taken of them Bread and Wine, besides forty Shkels of Silver, yea even their Servants bear rule over the people : but so did not I, because of the fear of God, Nehe. 5. 15. Here now was Self-denial, he would not do as they did that went before him neither himself, nor should his Servants; but what what was it that put him upon these acts of Self-denial? The answer is, The fear of God : But so did not I, because of the fear of God.

Now whether by the fear of God, in this place, he meant his word, or the grace of fear in his heart, may perhaps be a Scruple to some, but in my judgment the next must have respect to the latter, to wit, to the grace of fear, for without that being indeed in the heart, the word will not produce that good self-denial in us, that here you find this good man to live in the daily exercise of.

The fear of God therefore, that was the cause of his Self-denial, was this grace of fear in his heart. This made him to be, as was said before, tender of the honour of God, and of the Salvation of his brother; yea so tender that rather then he would give an occasion to the weak to stumble, or be offended, he would even deny himself of that, which others never stick'd to do. Paul also through the sanctifying operations of this

this fear of God in his heart, did deny himself even of Lawful things, for the profit and Commodity of his Brother. *I will not eat flesh while the World standeth, least I make my Brother to offend.* That is, if his eating of it would make his Brother to offend, 1 Cor. 8. 13.

Men that have not this fear of God in them, will not, cannot deny themselves, (of love to God, and the good of the weak, who are subject to stumble at indifferent things) but where this grace of *fear* is, there follows *Self-denial*; there men are tender of offending; and count, that it far better becomes their profession to be of a *Self-denying*, condescending conversation, and temper, them to stand sturdily to their own liberty in things inexpedient who even is offended thereat.

This grace of *fear* therefore is a very excellent thing, because it yieldeth such excellent fruit as this. For this *Self-denial*, of how little esteem soever it be with some, yet the want of it, (if the words of Christ be true, as they are) takes quite away from even a professor, the very name of a disciple. *Mat. 10. 37, 38. Luke 14 ver. 26, 27, 33.*

They, saies *Nehemiah*, Lorded it over the Brethren. *but so did not I.* They took Bread

and Wine, and forty Shekles of Silver of them, *but so did not I.* yea even their Servants bare rule over the people, *but so did not I because of the fear of God.*

Sixthly, There flows from *this* godly fear of God, *singleness of heart*, Col. 3, 2. Singleness of heart both to God and man; *singleness of heart*; that is it which in an other place is called, *sincerity, and godly simplicity*, and it is this, *when a man doth a thing simply for the sake of him or of the Law, that commands it, without respect to this by end, or that desire of praise or of vain-glory from others.* I say when our obedience to God is done by us simply, or alone for Gods sake, for his words sake without any regard to this or that by-end or reserve, *not with eye service, as men pleasers, but with singleness of heart, fearing God.*

A man is more subject to nothing, then to swerve from singleness of heart in his service to God, and obedience to his Will.

How doth the Lord charge the Children of Israel, and all their obedience, and that for seventy years together, with the want of singleness of heart towards him, *when ye fasted; and mourned in the fift and seventh month, even those seventy years, did ye at all fast to me, even to me. And when ye did eat, and when ye did drink, did you not eat for your*



*your selves, and drink for your selves, Zech 7. 5, 6.*

They wanted this *singleness of heart*, in their *fasting*, & in their *eating*, in their *mourning*, and in their *drinking*, they had double hearts in what they did. They did not as the Apostle bids, *whether they eat or drink or what ever they did, do all to the glory of God.* And the reason of their want of this thing, was, they wanted *this fear of God*; for that, as the Apostle here saith, effecteth singleness of heart to God, and makes a man, as *John* said of *Gaius*, *do faithfully what ever he doth*, 3 *John* 5. And the reason is, as hath bin already urged, for that Grace of fear of God retaineth, and keepeth upon the heart a reverent, and awful sense of the Dread Majesty, and All-seeing eye of God, also a due consideration of the day of account before him; it likewise maketh his service sweet and pleasing, and fortifies the soul against all discouragements; by this means, I say, the soul in its service to God or man, is not so soon captivated, as where there is not this fear, but through and by it, its service is accepted, being single, sincere, simple and faithful; when others, with what they do are cast into Hell for their hypocrisie, for they mix not what they do with Godly fear.

*Singleness of heart* in the service of God, is of such absolute necessity, that without it, as I have hinted, nothing can be accepted, because where that is wanting, there wanteth love to God, and to that which is true holiness in deed. Twas this singleness of heart that made *Nathaniel* so honorable in the eyes of *Jesus Christ*. Behold, said he, an *Israelite indeed, in whom there is no Guile*, *John 1*. And twas the want of it that made him so much abhor the Pharisees. They wanted sincerity, simplicity and godly sincerity in their souls, and so became an abhorrence in his esteem. Now I say this golden Grace [*singleness of heart*] it flows from this godly fear of God.

Seventhly, There flows from this godly fear of God, compassion and bowels, to those of the Saints that are in necessity and distress. This is manifest in good *Obadiah*. It is said of him *That he took an hundred of the Lords Prophets and hid them by fifty in a Cave, and fed them with Bread and Water in the daies when Jezebel that Tyrant sought their lives to destroy them*, *1 King. 18. 3, 4*. But what was it that moved so upon his heart as to cause him to do this thing? why, it was this blessed grace of the fear of God.

Now

Now *Obadiab*, saith the text, *Feared the Lord greatly*, for so it was, when *Jezebel* cut off the *Prophets of the Lord* that *Obadiab* took an hundred *Prophets* and hid them by fifty in a *Cave* and fed them with *Bread and Water*. This was charity to the distressed, even to the distressed for the *Lords* sake.

Had not *Obadiab* served the *Lord*, yea, had he not greatly feared him, he would not have been able to do this thing especially as the case then stood with him, and also with the *Church* at that time; for then *Jezebel* sought to slay all that indeed feared the *Lord*; yea, and the persecution prevailed so much at that time, that even *Elijah* himself thought that she had killed all but him. But now, even now, the fear of *God* in this good mans heart, put forth it self into acts of mercy though attended with so eminent danger.

Se here therefore that the *fear of God* will put forth it self (in the heart where *God* hath put it) even to shew kindness, and to have co have compassion upon the distressed *Servants of God*, even under *Jezebels* Nose; for *Obadiab* dwelt in *Ahabs* hose, and *Jezebel* was *Ahabs* Wife, and an horrible persecutor, as was said before: yet *Obadiab* will shew mercy to the poor, because he feared *God*, yea he will venture, her displeasure,  
his

his place, and neck, and all, but he will be merciful to his Brethren in distress. *Cornelius* also being a man possessed with this fear of God, became a very free-hearted, and open-handed man to the poor. *He feared God, and gave much Alms to the people.* Indeed this fear, this godly fear of God, it is an universal grace; it will stir up the soul unto all good duties. It is a fruitful grace, from it, where it is, floweth abundance of excellent virtues, nor without it can there be any thing good, or done well that is done. But,

Eightly. There flows from *this* fear of God, *heartty, fervent and constant prayer.* This also is seen in *Cornelius*, that devout man. *He feared God; and what then? why, he gave much Alms to the people, and prayed to God alwaies, Act. 10. 1, 2.*

Did I say that heartty, fervent, and constant prayer flowed from *this* fear of God? I will add, that if the whole duty and the continuation of it, be not managed with *this* fear of God, it profiteth nothing at all. It is said of our Lord Jesus Christ himself, *He was heard in that he feared.* He prayed then because he feared, because he feared God, and therefore was his prayer accepted of him even because he feared. *He was heard in that he feared, Heb. 5. 7.*

This

This Godly fear is so essential to right prayer, and right prayer is such an inseparable effect and fruit of this fear, that thou must have *both* or *none*, he that prayeth not, feareth not God, yet he that prayeth not fervently, and frequently feareth him not; and so he that feareth him not cannot pray; for if prayer be the effect of this fear of God, then without this fear, prayer, fervent prayer ceaseth. How can they pray or make conscience of the duty that fear not God? O prayerless man, thou fearest not God! Thou wouldest not live so like a Swine or a Dog in the world as thou dost if thou fearedst the Lord.

Ninthly. There floweth from *this* fear of God, *a readines, or willingness, at Gods Call, to give up our best enjoyments to his dispose.* This is evident in *Abraham*, who at Gods call, without delay, rose early in the morning to offer up his only and well-beloved *Isaac* a burnt offering in the place where God should appoint him.

It was a rare thing that *Abraham* did, and had he not had this rare grace, *this fear of God*, he would not, he could not have done, to Gods liking, SO wonderful a thing. 'Tis true, the Holy Ghost also makes this service of *Abraham* to be the fruit of his faith, By faith *Abraham* offered up *Isaac*, and he that  
had

had the promises offered up his only Son, (Heb. 11. 7 am. 2.) Ay, and without doubt, love unto God, in Abraham, was not wanting in this his service, nor was this grace of fear; nay, in the story where it is recorded. There it is chiefly accounted for the fruit of his godly fear, and that by an Angel from Heaven. *And the Angel called out of Heaven, and said Abraham, Abraham. And he said, here am I. And he said, lay not thine hand upon the Lad, neither do thou any thing unto him, for now I know that thou fearest God seeing thou hast not withheld thy Son, thine only Son from me, Gen. 22. 11, 12.*

Now I know it, NOW, now thou hast offered up thine only Isaac, thine All, at the bidding of thy God. Now I know it. The fear of God is not presently discerned in the heart and life of a man. Abraham had long before this, done many a holy duty, and shewed much willingness of heart to observe and do the Will of God; yet you find not, as I remember, that he had this testimony from Heaven that he feared God till now: but now he has it, now he has it from Heaven. *Now I know that thou fearest God.* Many duties may be done (though I do not say that Abraham did them) without the fear of God; but when a man shall not stick at, or withhold his darling from God

God, when called upon by God to offer it up unto him, that declareth, yea, and gives conviction to Angels, that *NOW* he feareth God.

Tenthly. There floweth from *this* godly fear, *humility of mind*. This is evident, because, when the Apostle cautions the *Romans* against the venom of Spiritual Pride, he directs them to the exercise of this blessed grace of fear as its antidote. *Be not high minded*, saith he, *but fear*, *Rom. II, 20*. *Pride*, *Spiritual Pride*, which is here set forth by the word, *high minded*, is a sin of a very high and damnable nature, it was the sin of the fallen Angels, and is that which causeth men to fall into the same condemnation; *Left being puffed up with Pride, he fall into the condemnation of the Devil*. Pride, I say, it damns a Professor with the damnation of Devils, with the damnation of Hell, and therefore it is a deadly, deadly sin. Now against this deadly sin, is set the Grace of humility, *that comely garment*, for so the Apostle calls it saying, *be clothed with humility*. But the question is now, how we should attain to, and live in the exercise of this Blessed and comely grace? to which the Apostle answers, *F E A R*: be afraid with *godly fear*; and thence will flow *humility*. *Be not high minded but fear*. That is fear, or be continually



ally afraid and jealous of your selves, and of your own naughty hearts; also fear least at some time or other the Devil your adversary should have advantage of you. *FEAR*, lest by forgetting what you are by nature; you also forget the need that you have of continual pardon, support, and supplies from the Spirit of Grace, and so grow proud of your own abilities or of what you have received of God, and fall into the condemnation of the Devil. *FEAR*, and that will make you little in your own eyes, keep you humble, put you upon crying to God for protection, and upon lying at his foot for mercy; that will also make you have low thoughts of your own parts, your own doings, and cause you to prefer your Brother before your self, and so you will walk in humiliation, and be continually under the teachings of God, and under his conduct in your way. *The humble God will teach. The meek will be guide in judgment, the meek will he teach his way.*

From *this* grace of fear then, flows this excellent and comly thing *humility* yea, it also is maintained by this *fear*. *FEAR* takes off a man from trusting to himself, it puts a man upon trying of all things, it puts a man upon desiring counsel and help from Heaven, it makes a man ready, and willing to hear instruction

instruction and makes a man walk lowly, softly, and so securely in the way.

Eleventhly, There flows from *this* grace of fear, *Hope in the mercy of God.* The Lord taketh pleasure in them that fear him, in them than hope in his mercy, (Psal. 147. 11.)

The latter part of the Text is an explanation of the former: as if the Psalmist had said, They be the men that fear the Lord, even they that hope in his mercy; for true fear produceth hope in Gods mercy. And it is further manifest thus. Fear, true fear of God inclineth the heart to a serious enquiry after that way of salvation with God himself hath prescribed; now the way that God hath appointed, by the which the sinner is to obtain the salvation of his soul, is his mercy, as so and so set forth in the word (and godly fear hath special regard to the word.)

To this way therefore the sinner With this godly fear submits his soul, rould himself upon it, and so is delivered from that death into which others for want of this fear of God, do headlong fall.

It is, as I also hinted before, the nature of godly fear to be very much putting the soul upon the enquiry which is, and which is not the thing approved of God, and accordingly to imbrace it, or shun it. Now I say, *this* fear

*fear* having put the soul upon a strict and serious enquiry after the way of Salvation, at last it finds it to be by the mercy of God in Christ, therefore this fear putteth the soul upon hoping also in him for eternal life, and blessedness; by which hope he doth, not only secure soul, but become a person of Gods delight. *The Lord takes pleasure in them that fear him, in them that hope in his mercy.*

Besides, *This godly fear*, carrieth in it *Self-evidence* that the state of the sinner is happy because possessed with this happy grace. Therefore, as *John* saith *We know we are passed from death to life, because we love the Brethren* 1 *John* 3. 14. So here *The Lord takes pleasure in them that fear him, in them that hope in his mercy.* If I fear God, and if my fearing of him is a thing in which he taketh such pleasure, then may I boldly venture to roll my self eternal life into the Bosom of his mercy, which is Christ.

Thus fear also produceth hope; if therefore, poor sinner, thou knowest thy self to be one that is possessed with *this fear of God*, suffer thy self to be perswaded therefore to hope in the mercy of God for salvation, for the Lord takes pleasure in thee. And it delights him to see thee hope in his mercy.

Twelfthly,

Twelfthly, There floweth from this godly fear of God, *An honest and conscientious use of all those means which God hath ordained, that we should be conversant in for our attaining salvation.* Faith and hope in Gods mercy is that which secureth our justification and hope, and as you have heard they do flow from this fear. But now, besides faith and hope, there is a course of life in those things in which God hath ordained us to have our conversation, without which there is no eternal life. *You have your fruit unto holiness, and the end everlasting life, and again without holiness no man shall see the Lord.* Not that faith and hope are deficient, if they be right, but they are both of them counterfeited when not attended with a reverent use of all the means: upon the reverent use of which the soul is put, by this grace of fear. *Wherefore beloved, said Paul, as you have alwayes obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling, Rom. 6. 22. Heb. 12. 14. Philip. 2. 12.*

There is a *Faith* and *Hope* of mercy, that may deceive a man (Though the faith of Gods elect, and the hope that purifies the heart never will) because they are alone, and not attended with those companions that accompany salvation, (*Heb. 6. 3, 4, 5, 7, 8.*)

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but

but now this godly fear carries in its bowels, not only a moving of the soul to faith and hope in Gods mercy, but an earnest provocation to the holy and reverent use of all the means that God has ordained for a man to have his conversation in, in order to his eternal salvation.

*Work out your salvation with fear.* Not that work is meritorious, or such that can purchase eternal life, for eternal life is obtained by hope in Gods mercy, but this hope if it be right, is attended with this godly fear, which fear putteth the soul upon a diligent use of all those means that may tend to the strengthening of hope, and so to the making of us holy in all manner of conversation, that we may be meet to be partakers of the inheritance of the Saints in light. For hope purifieth the heart, if fear of God shall be its companion, and so maketh a man a vessel of mercy prepared unto glory. *Paul* bids *Timothy* to fly pride, covetousness, doting about questions, and the like, and to follow after righteousness, godliness, faith, Love, patience, to fight the good fight of faith, and to lay hold of eternal life, 1 Tim. 6.

So *Peter* bids that we *Add to our faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience, to patience, godliness; to Godliness, brotherly-kindness;*

kindness; and to brotherly kindness charity: Adding, For if these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ-----Wherefore the rather Brethren give diligence to make your calling and election sure, for if you do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 5, 6, 7, 8, 9 10, 11:

The sum of all which, is, that which was mentioned before, to wit, to work out our own salvation with fear and trembling. For none of these things can be conscientiously done but by and with the help of this blessed grace of fear.

Thirteenthly, There flows from *this* fear this godly fear, A great delight in the holy commands of God, that is, a delight to be conformable unto them. Blessed is the man that feareth the Lord, that greatly delighteth in his commandments, Psal. 112. 1. This confirmeth that which was said before, to wit, that *this* fear provoketh to a holy and reverent use of the means; for that cannot be, when there is not an holy, yea a great delight in the commandments. Wherefore this fear maketh the sinner to abhor that which is sin, because that is contrary to the

object of his delight. A man cannot delight himself at the same time in things directly opposite one to another, as sin, and the holy commandment is; therefore Christ saith of the servant he cannot love God and Mammon, *he cannot serve God and Mammon*. If he cleaves to the one, *he* must hate and despise the other, there cannot at the same time be service to both, because that themselves are at enmity one with the other. So is sin, and the commandment. Therefore if a man delighteth himself in the commandment, he hateth that which is opposite which is sin: how much more when he greatly delighteth in the commandment?

Now this holy fear of God, it taketh the heart and affections from sin and setteth them upon the holy Commandment. Therefore such a man is rightly esteemed *blessed*. For no profession makes a man blessed, but that which is accompanied with an alienation of the heart from sin, nor doth any thing do that, when this holy fear is wanting. It is from this fear then, that love to, and delight in the holy commandment floweth, and so by that the sinner is kept from those fals and dangers of miscarrying that other professors are so subject to: He greatly delights in the Commandment.

Lastly,



Lastly, There floweth from *this* fear of God, enlargement of heart. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged. Isa 60. 5. Thine heart shall fear, and be enlarged, enlarged to God-ward, enlarged to his waies, enlarged to his holy People, enlarge in love after the salvation of others. Indeed when this fear of God is wanting, though the profession be never so famous, the heart is shut up, and straitned, and nothing is done in that princely free spirit, which is called *the spirit of the fear of the Lord* (Psal. 51. 12. Isa. 11.2.) But with grudging, legally, or with desire of vain glory; This enlargedness of heart is wanting, for that flows from this fear of the Lord.

Thus have I shewed you both what this fear of God is, what it flows from, and also what doth flow from it. I come now to shew you some of the priviledges of those that *thus* do fear the Lord.

*Of the priviledges of them that thus do fear the Lord.*

Having thus briefly handled in particular, thus far this fear of God; I shall now shew you certain of the excellent priviledges of them that fear the Lord: not that they are not priviledges that have been already men-

tioned; for what greater priviledges then to have this fear producing in the soul, such excellent things, so necessary for us for good both with reference to this world and that which is to come, but because those *fourteen* above named, do rather flow from this grace of fear where it is, then from a promise to the person that hath it: therefore I have chosen rather to discourse of them, as the fruits and effects of fear, then otherwise. Now besides all these there is intailed by promise to the man that hath *this fear*, many other blessed priviledges the which I shall now in a brief way lay open unto you.

First, Then, That man that feareth the Lord, *has a grant and a licence to trust in the Lord*: with an affirmation that he is *their help*, and their shield. *Ye that fear the Lord, trust in the Lord, he is their Helper and Shield, Psal. 115. 11.* Now what a priviledg is this! An exhortation in general to sinners as sinners to trust in him, is a priviledge great and glorious, but for a man to be singled out from his Neighbours, for a man to be spoken to from Heaven, as it were by name, and to be told that God hath given him a licence a special and peculiar grant to trust in him, this is abundantly more, and yet this is the *grant* that God hath given that man. He hath I say a *licence*, to do it, a *li-*  
*cence*

ence indicted by the Holy Ghost, and left upon record for those to be born that shall fear the Lord to trust in him. And not only so, but as the text affirmeth, *he is their Help and their Shield*. Their help under all their weakneses and infirmities, and a *Shield* to defend them against all the assaults of the Devil, and this World. So then, the man that feareth the Lord is licenced to make the Lord his stay and God of his Salvation, the succour and deliverer of his soul. He will defend him because *his fear* is in his heart. O ye Servants of the Lord, ye that *fear him*, live in the comfort of this, boldly make use of it when you are in straits, and put your trust under the shaddow of his wings, for indeed he would have you do so, because you do fear the Lord.

Secondly, God hath also proclaimed concerning the man that feareth the Lord, *That he will also be his teacher, and guide in the way that he shall chuse*, and hath moreover promised concerning such, that their soul shall dwell at ease.

*What man is he that feareth the Lord, saies David, him shall he teach in the way that he shall chuse*, Psal. 25. 21.

Now to be taught of God what like it? yea what like to be taught in the way that thou shalt chuse? Thou hast chosen the way

to life, Gods way, but perhaps they ignorance about it is so great, and those that tempt thee to turn asid, so many, and so subtil, that they seem to out wit thee, and confound thee with their guile. Well, but the Lord whom thou fearest will not leave thee to thy ignorance, nor yet to thine enemies power or subtilty, but will take it upon him himself to be thy teacher and thy guide, and that in the way that thou hast chosen. Hear then and behold thy priviledge, O thou that fearest the Lord, and who ever wanders turns aside, and swerveth from the way of Salvation: who ever is benighted, and lost in the midst of darkness, thou shalt find the way to the Heaven and the glory that thou hast chosen.

Further, He doth not only say, that he will teach them *the way*, for that must of necessity be supplied, but he saies also that he will teach such *IN* it; Him shall he *teach IN the way that he shall chuse*. This argueth that, as thou shalt know, so the way shall be made by the communion that thou shalt have with God therein, sweet and pleasant to thee. For this text promiseth unto the man that feareth the Lord, the presence, company (and discovery of the mind) of God, while he is going in the way that he hath chosen. It is said of the good Scribe,

*That*

That he is instructed unto, as well as into the way of the Kingdom of God. Instructed *UNTO*. that is, he hath the heart and mind of God still discovered to him in the way that he hath chosen even all the way from this world, to that which is to come, even until he shall come to the very gate and door of Heaven, *Matth. 13. 52.* what the Disciples said, was the effect of the presence of Christ, to wit, *that their hearts did burn within them while he talked to them by the way, Luk. 24.* shall be also fulfilled in thee, he will meet with thee in the way, talk with thee in the way; he will teach thee *IN* the way that thou shalt chuse.

Thirdly, Dost thou fear the Lord? he will open his secret unto thee, even that which he hath hid, and keeps close from all the world, to wit the secret of his covenant and of thy concern therein. *The secret of the Lord is with them that fear him, and he will shew them his Covenant, Psal. 25. 14.* This then further confirmeth what was said but just above, his secret shall be with them, and his Covenant shall be shewed unto them.

*His secret*, to wit, that which hath been kept hid from ages and generations, that which he manifesteth only to the Saints, or holy Ones; that is, *his Christ*, for he it is, that is hid in God, and that no man can know but

but he to whom the Father shall reveal him,  
*Matth. 11. 27.*

But oh! what is there wraped up in *this* Christ, *this* secret of God! why all treasures of Life, of Heaven and Happiness. *In him are hid all the treasures of wisdom and knowledge. And in him dwels the fulness of the Godhead bodily, Col. 2.*

This also is that *hidden one*, that is so full of *grace* to save sinners, and so full of *truth* and *faithfulness* to keep promise and covenant with them, that their eyes must needs convey, even by every glance they make upon his Person, Offices and Relation, such affecting ravishments to the heart, that it would please them that see him, even to be killed with that sight.

This secret of the Lord *shall* be; nay *IS* with them that fear him, for he dwelleth in their heart by faith. *And he will shew them his Covenant.* That is, the Covenant that is confirmed of God in Christ, that everlasting and eternal covenant, and shew him too, that he himself is wrapped up therein as in a bundle of life with the Lord his God. These are the thoughts, purposes and promises of God to them that fear him.

Fourthly, Dost thou *fear* the Lord? His eye is alwaies over thee for good, to keep thee from all evil. *Behold the eyes of the Lord is upon*

*upon them that fear him, on them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine, Psal. 33. 18, 19.*

*His eye is upon them, that is, to watch over them for good. He that keepeth Israel neither slumbers nor sleeps. His eyes are upon them, and he will keep them as a Shepherd doth his Sheep: that is, from those wolves that seek to devour them, and to swallow them up in death. His eyes are upon them, for they are the Object of his delight, The rarities of the world, in whom, saith he, is all my delight. His eye is upon them, as I said before, To teach and instruct them. I will teach thee and instruct thee in the way that thou shalt go, I will guide thee with mine eye. Psal. 32. 8. 2 Chron. 7. 15. 16. The eye of the Lord, therefore is upon them, not to take advantage of them to destroy them for their sins, but to guide, to help and deliver them from death, from that death that would feed upon their souls. To deliver their soul from death, and to keep them alive in famine. Take Death here, for Death spiritual, and Death eternal, and the Famine here, not for that that is for want of bread and water, but for that which comes on many for want of the word of the Lord (Revel. 20. 14. Amos 8. 11, 12.) and then the sence is this The man that feareth the Lord, shall neither die  
 spiri-*



spiritually nor eternally, for God will keep him with his eye from all those things that would in such a manner kill him. Again, should there be a famine of the word, should there want both the word and them that preach it in the place that thou dost dwell, yet Bread shall be given thee, and thy water shall be sure; thou shalt not die of the famine because thou fearest God. I say that man shall not, Behold he shall not, because he feareth God. and this the next head doth yet more fully manifest.

Fifthly, Dost thou *fear* God? fear him for this advantage more and more. O *fear the Lord, ye his Saints for there is no want to them that fear him. The young Lions do want and suffer hunger, but they that seek the Lord (that fear him) shall want no good thing, Psal. 34. 9, 10.* Not any thing that God sees good for them, shall those men want that fear the Lord. If *health* will do them good. If *sickness* will do them good. If *riches* will do them good. If *poverty* will do them good. If *life* will do them good. If *death* will do them good, then they shall not want them, neither shall any of these come nigh them, if they will not do them good.

The Lions, the wicked people of the world that fear not God, are not made sharers in this great priviledge, all things fall out to them

them contrary, because they fear not God. In the *midst* of their *sufficiency* they are in want of that good, that God puts into the *worst* things that the *man* that feareth God, doth meet with in the world.

Sixthly, Dost thou *fear* God? He hath given charge to the armies of Heaven to look after, take charge of, to camp about, and to deliver thee. *The Angel of the Lord encampeth about them that fear him, and delivereth them.* Psal. 34. 7. This also is a privilege intailed to them, that, in all generations fear the Lord. The Angel, the heavenly creatures have it in commission to take the charge of them that fear the Lord, one of them is able to slay of men in one night 185000. These are they that camped about *Elisha* like horses of fire, and chariots of fire when the enemy came to destroy him. They also helped *Hezekiah* against the band of the enemy, *because he feared God.* 2 King. 6. 17. Isa. 37. 36. Jer. 26. 19.

*The Angel of the Lord encampeth round about them*, that is, lest the enemy, should set upon them on any side, but let him come where he will, behind or before, on this side or that, the Angel of the Lord is there to defend them.

*The Angel.* It may be spoken in the singular number (perhaps) to shew that every  
one

one that feareth God hath his Angel to attend on him, and serve him. When the Church, in the Acts, was told that *Peter* stood at the door and knocked; at first they counted the messenger mad, but when she did constantly affirm it, they said, *It is his Angel.* Act. 12. 13, 14, 15. So Christ saith of the Children that came unto him. *Their Angels behold the face of my Father which is in Heaven.* Their Angels; that is, those of them that feared God, had each of them his Angel, who had a charge from God to keep them in their way. We little think of this, yet this is the priviledge of them that fear the Lord, yea if need be they shall all come down to help them, and to deliver them, rather then contrary to the mind of their God they should by any be abused. *Are they not all ministring spirits, sent forth to minister for them that shall be heirs of Salvation,* Heb. 1. last.

But how do they deliver them? for so saies the text. *The Angel of the Lord encampeth about them that fear him, and delivereth them.* Answer, The way that they take to deliver them that fear the Lord, is somerimes by smiting of their enemies with blindness that they may not find them. And so they served the enemies of *Lor*, Gen. 19. 10. 11. Somerimes by smiting of them with deadly fear  
and

and so they served those that laid seige against *Samaria*, 2 *King*. 7. 6, And sometimes by smiting of them even with Death it self, and thus they served *Herod*, after he had attempted to kill the Apostle *James*, and also sought to vex certain others of the Church, *Act*. 12. These Angels that are servants to them that fear the Lord, are them that will, if God doth bid them, revenge the quarrell of his servants upon the stoutest monarch on earth. This therefore is a glorious priviledge of the men that fear the Lord. Alas they are some of them, so mean that they are counted not worth taking notice of by the high ones of the World, but their betters do respect them, the Angels of God count not themselves to good to attend on them and camp about them to deliver them. This then is the man that hath his Angel to wait upon him even he that feareth God.

Seventhly, Dost thou *fear* the Lord? Salvation is nigh unto thee. Surely his Salvation is nigh them that fear him, that glory may dwell in their Land, *Psal* 85. 9.

This is another priviledge for them that fear the Lord. I told you before, that the Angel of the Lord did incamp about them, but now he saith, his Salvation is also nigh them; the which, although it doth not altogether exclude the conduct of Angels, but include

include them; yet it looketh further. Surely his Salvation, his saving pardoning grace is nigh them that fear him: That is to save them out of the hand of their spiritual enemys. The Devil, and Sin and Death, do alwaies wait even to devour them that fear the Lord, but to deliver them from these, his salvation doth attend them. So then, if Satan tempts, here is their salvation nigh; if sin, by breaking forth, beguiles them, here is Gods salvation nigh them; yea, if death it self, shall suddenly seize upon them, why here is their Gods salvation nigh them.

I have seen, that great mens little children must go no whither without their nurses be at hand,. If they go *abroad*, their nurses must go with them; if they go to *meals*, their nurses must go with them, If they go to *bed*, their nurses must go with them, yea and if they fall a *sleep* their nurses must stand by them.

O my brethren those little ones that fear the Lord, they are the children of the highest, therefore they shall not walk *alone*, be at their spiritual meats *alone*, go to their sick beds, or to their graves *alone*, the salvation of their God is nigh them, to deliver them from the evil: This is then the glory that dwels in the Land of them that fear the Lord.

Eightly,

Eightly, Dost thou fear the Lord & Hearken  
yet again. The mercy of the Lord is from ever-  
lasting to everlasting on them that fear him, and  
his righteousness unto childrens children, Psal. 103.  
17. This still confirms what was last asserted,  
that is, that his salvation is nigh unto them.  
His salvation, that is, pardoning mercy, that  
is nigh them. But mind it, there he lies,  
tis nigh them, but here it is upon them. His  
mercy is upon them, it covereth them gall  
loves, it compasseth them about as with a  
Shield. Therefore they are said in another  
place to be clothed with salvation and cov-  
ered with the robe of righteousness. The mer-  
cy of the Lord is to cover them, that is, as I  
said, to shelter and defend them, against ev-  
il. The benefit of the pardoning, preserving mer-  
cy. The mercy of the Lord is upon them,  
who is he then that can condemn them?  
Rom. 8.

But there, yet is more behinde, The mercy  
of the Lord is from everlasting to everlasting on  
them. It was designed for them before the  
world was, and shall be upon them when the  
world it self is ended. From everlasting to e-  
verlasting it is on them that fear him. This  
from everlasting to everlasting, is that by which,  
in another place, the eternity of God him-  
self is declared. From everlasting to everlast-  
ing thou art God, Psal. 90. 2. The meaning

then may be this. That so long as God hath his being, so long shall the man that feareth him find mercy at his hand. According to that of Moses. *The eternal God is thy refuge, and underneath are the everlasting Arms, and he shall thrust out the Enemy before thee, and say destroy them.* Deut. 33. 27.

Child of God, thou that fearest God, here is mercy nigh thee, mercy enough, everlasting mercy upon thee. This is long-lived mercy. It will live longer then thy sin, it will live longer then temptation, it will live longer then thy sorrows, it will live longer then thy persecutors. It is mercy from everlasting to contrive thy salvation, and mercy To everlasting, to weather sit out with all thy adversaries. Now what can hell and death do to him that hath this mercy of God upon him? And this hath the man that feareth the Lord.

Take that other blessed word, and O thou man that fearest the Lord, hang it like a Chain of Gold about thy neck. *As the Heaven is high above the Earth, so great is his mercy towards them that fear him.* Psal. 103. 13. 18. If mercy as big, as high, and as good as Heaven, in self will be a priviledge, the man that feareth God shall have a priviledge.

Ninthly, Dost thou fear God? Like as a Father



*Father pitieth his Children, so the Lord pitieth them that fear him. Psal. 103. 13.*

The Lord pitieth them that fear him: That is, condoleth, and is affected; feeleth, and sympathizeth with them in all their afflictions. It is a great matter for a poor man to be in this manner in the affections of the great and mighty, but for a poor sinner to be thus in the heart and affections of God (and they that fear him are so,) this is astonishing to consider.

*In his love and in his pity he redeemed them, In his love and in his pity. In all their afflictions he was afflicted, and the Angel of his presence saved them; in his love, and in his pity he redeemed them, and bare them, and carried them all the day of old, Isa. 63. 9.*

I say, in that he is said to *pity* them, it is as much as to say, he condoleth, feeleth, and sympathizeth with them in all their afflictions and temptations. So that this is the happiness of him that feareth God, he has a God to pity him, and to be touched with all his miseries. 'Tis said in Judges, *His soul was grieved for the miseries of Israel, (Judg. 10. 16.)* and in the Hebrews, He is touched with the feeling of our infirmities, and can succour them that are tempted (*Chap. 4. 15. Chap. 2. 17. 18.*)

But further let us take notice of the comparison. *As a Father pitieth his Children, so*

*the Lord pitieth them that fear him.* Here is not only pity, but the pity of a relation, a Father. 'Tis said in another place. *Can a woman (a mother) forget her sucking child, that she should not have compassion on the Son of her womb? yea she may, yet will not I forget thee.* The pity of neighbors and acquaintance helpeth in times of distress, but the pity of a Father and a mother, is pity with an over and above. *The Lord, saies James, is very pitiful, and of tender mercy,* Pharaoh called Joseph his tender Father, because he provided for him against the famine, but how tender a Father is God? how full of bowels, how full of pity? *Jam. 5. 11. Gen. 41. 43 marg.* 'Tis said that when Ephraim was afflicted, Gods bowels were troubled for him, and turned within him towards him, O that the man that feareth the Lord did but believe the pity and bowels that are in the heart of God and his Father towards him *Jer. 31. 18, 19, 20.*

Tenthly, *Dost thou fear God? He will fill the desire of them that fear him, he will bear their cry and will save them, Psal. 145. 9.*

Almost all those places, that make mention of the men that fear God, do insinuate as if they still were under affliction, or in danger by reason of an enemy. But, I say, here is still their priviledge, their God is their Father and pities them.

He

*He will fulfil the desire of them that fear him.* Where now is the man that feareth the Lord? let him harken to this. What saist thou poor soul? will this content thee, the Lord will fulfil thy desires? It is intimated of *Adonijah*, that *David* his Father did let him have his head and his will in all things. His Father, saies the text, *had not displeased him at any time in (so much as) saying why hast thou done so, 1 King. 1. 6.*

But here is more, here is a promise to grant thee the whole desire of thy heart, according to the prayer of holy *David*, *The Lord grant thee according to thine own heart, and fulfil all thy counsel.* And again, *The Lord fulfill all thy petitions, Psal. 20.*

O thou that fearest the Lord, what is thy desire? All my desires, says *David*, is all my salvation, *2 Sam. 23. 5.* so saiest thou, *All my salvation is all my desire.* Well, the desire of thy soul is granted thee, yea God himself hath engaged himself even to fulfill this thy desire, *He will fulfill the desires of them that fear him, he will hear their cry, and will save them.* O this desire when it cometh, what a Tree of life will it be to thee? Thou desirest to be rid of thy present trouble, the Lord shall rid thee out of trouble. Thou desirest to be delivered from temptation, the Lord shall deliver thee out of temptation. Thou desirest to be delivered from

thy Body of death, and the Lord shall change this thy vile Body that it may be like to his glorious Body. Thou desirest to be in the presence of God, and among the Angels in Heaven. This thy desire also shall be fulfilled and thou shalt be made equall to the Angels, (*Exod. 6. 6. 2 Pet. 2. 9. Phil. 3. 20. 21. Luk. 16. 22. chap. 26. 35, 36.*) Oh! but it is long first. Well, learn first to live upon thy portion in the promise of it, and that will make thy expectation of it sweet, God *WILL* fulfill thy desires, God *WILL* do it, though it tarry long: wait for it because it *will SURELY* come, it will not tarry.

Eleventhly, Dost thou fear God? *The Lord takes pleasure in them that fear him, Psal. 147. 11. 12.* They that fear God, are among his chief delights. He delights in his Son, he delights in his works, and takes pleasure in them that fear him. As a man takes pleasure in his Wife, in his Children, in his Gold, in his Jewels; So the man that fears the Lord, is the object of his delight. He takes pleasure in *their prosperity*, (*Psal. 35. 27.*) and therefore sendeth them health from the Sanctuary, and makes them drink of the River of his pleasures. *They shall be abundantly satisfied with the Fatness of thy House, and thou shalt make them drink of the River of thy pleasures, Psal. 36. 8.*

26 That, or those that we take pleasure in; that or those we love to beautifie, and adorn with many ornaments. We count no cost too much to be bestowed on those in whom we place our delight, and whom we make the object of our pleasure. And even thus it is with God. *For the Lord taketh pleasure in his people; and what follows? he will beautify the meek with Salvation, Psal. 149. 4.*

31 Those in whom we delight, we take pleasure in their actions: yea, we teach them, and give them such rules, and laws to walk by, as may yet make them that we love more pleasurable in our eyes. Therefore they that fear God, since they are the object of his pleasure, are taught to know how to please him in every thing, *1 Thes. 4. 1.*

And hence it is said, that he is ravished with their looks, that he delighteth in their cry, and that he is pleased with their walking, *Solomons Song, Ch. 4. 9. Prov. 15. 8. Ch. 11. v. 20.*

4. Those in whom we delight, and take pleasure, many things we will bear and put up, that they do, though they be not according to our minds. A man will suffer that in, and put up that at the hand of the Child or Wife of his pleasure, that he will not pass by, nor put up in another.

10 They are my Jewels, saies God, even them that fear me; and I will spare them (in all their

comings shone of my will, even as a man spaketh his own Son that serveth him, *Mat. 13.*

*cap. 17.* Oh how happy is the man that feareth God! His good thoughts, his good attempts to serve him, and his good life, pleases him, because he feareth God.

You know how pleasing unto our eyes the actions of our Children are when we know that they do what they do, even of a reverent fear and awe of us, yea though that which they do amounts but to little, we take it well at their hands, and are pleased therewith. The woman that cast in her two mites into the Treasury, cast in not much, for they both did but make one farthing, *Mark. 12. 40, 41, 42, 43.* Yet how doth the Lord Jesus triumph over her up, he had pleasure in her, and in her action. This therefore, that the Lord taketh pleasure in them that fear him, is another of their great priviledges.

*Twelfthly.* Dost thou fear God? The least dram of that fear giveth the priviledge to be blessed with the biggest Saint. *His will bless them that fear the Lord SMALL & GREAT, Psal. 112. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

This word *SMALL* may be taken three waies.

First, for those that are small in esteem, for those that are but little accounted of, *Judg.*

*cap. 15.*

6. 15.



6. & 5. 1 Sam. 18. 23. ) Art thou small or little in this sense, yet if thou fearest God, thou art sure to be blessed. *He shall bless them that fear him, small and great,* be thou never so small in the worlds eyes, in thine own eyes, in the Saints eyes (as sometimes one Saint is little in another Saints eye,) yet thou, because thou fearest God, art put among the blessed, not to slighted but as beareth about

12. By *small*, sometimes is meant those that are but small of stature, or young in years, little Children, that are easily passed by and looked over: as those that sang *Hosanna* in the Temple were when the Pharisees deridingly said of them to Christ, *dost thou hear what they say?* *Matth. 20. 16.* Well, but to Christ would not dispise *them* of them that feared God, but preferred them by the Scriptures Testimony far before those that did contemn them, not little Children how small so ever, and although of never so small esteem with men, shall also if they fear the Lord be blessed with the greatest Saints. *He shall bless them that fear him small and great.* *Psalm*

133. By *small*, may sometimes be meant those that are small in grace or gifts; these are said to be the least in the Church, as that is under this Consideration and so are by it least esteemed. Thus also is that of Christ to be understood. *In as much as ye did it not to one of the least*



least of these, ye did it not to me, 1 Cor. 6. 4.  
 Matth. 23. 45.

Art thou in thine own thoughts, or in the thoughts of others, of these *least* small ones? small in grace, small in gifts, small in esteem upon this account, yet if thou *fear*est God, if thou *fearest* God indeed, thou art certainly blessed with the best of Saints. The least Star stands as fixed, as the biggest of them all, in Heaven. *He shall bless them that fear him, small and great.* He shall bless them, that is, with the same blessing of eternal life. For the different degrees of grace in Saints, doth not make the blessing, as to its nature, differ. 'Tis the same Heaven, the same Life, the same Glory, and the same Eternity of Felicity that they are, in the text, promised to be blessed with. That is observable which I mentioned before, where Christ at the day of Judgment particularly mentioneth, and owneth, the least. In as much as ye did it not to one of the least. The least then, was there, in his Kingdom and in his Glory as well as the biggest of all.

*He shall bless them that fear him SMALL and great.* The small are named first in the text, and are so the first in rank, it may be to shew, that though they may be slighted, and little set by in the world, yet they are

much set by in the eyes of the Lord.

Are great Saints, *only*, to have the Kingdom, and the glory everlasting? Are great works, *only*, to be rewarded? works that are done by vertue of great grace, and the abundance of the gifts of the holy Ghost? No; *Whosoever shall give to drink unto one of these little ones, a cup of cold water, only in the name of a Disciple, Verily I say unto you, he shall in no wise lose a Disciples reward.* Mark, here is but a little gift, a Cup of cold water, and that given to a little Saint: but both taken special notice of by our Lord Jesus Christ, *Math. 10. 42.*

*He will give reward to his Servants the Prophets, and to his Saints, and to them that fear his name small and great, Revel. 11. 18.*

The Small therefore among them that fear God, are blessed with the great, as the great, with the same saluation, the same glory, and the same eternal life: and they shall have, even as the great ones also shall, as much as they can carry, as much as their hearts, souls, bodys, and capacities can hold.

Thirteenthly, Dost thou fear God? why the Holy Ghost hath on purpose indicted for thee an whole Psalme to sing concerning thy self. So that thou mayest even as thou art in thy calling, bed, Journey or when ever, sing out thine own blessed and happy condition to  
thine

thine own comfort and the comfort of thy fellows. The Psalm, is called the 128. Psalm, I will set it before thee both as it is in the reading and in the singing Psalms.

*Blessed is every one that feareth the Lord, that walketh in his waies, for thou shalt eat the labour of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be a fruitful Vine by the sides of thine house, thy children like Olive Plants round about thy Table. Behold that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem, all the daies of thy life; yea thou shalt see thy childrens Children and peace upon Israel.*

As it is sung.

*Blessed art thou that fearest God,  
And walkest in his way.  
For of thy Labour thou shalt eat,  
Happy art thou, I say.*

*Like fruitful Vines on thy House side,  
So doth thy wife spring out,  
Thy Children stand like Olive Plants,  
Thy Table round about.*

*Thus art thou blest that fearest God,  
And he shall let thee see.*

The

The promised Jerusalem,

And her felicity.

Thou shalt thy Childrens Children see;

To thy great Joyes increase,

And likewise grace on Israel,

Prosperity and Peace.

And now I have done with the priviledges

when I have removed one Objection,

Object. But the Scripture saies, Perfect

love casteth out fear, and therefore it seems

that Saints after that a Spirit of Adoption is

come, should not fear, but do their duty, as

another Scripture saith, without it, 1 Joh. 4. 18.

Luk. 1. 74, 75

Ansiv. Fear, as I have shewed you, may

be taken several waies,

1. It may be taken for the fear of Devils.

2. It may be taken for the fear of repro-

bates.

3. It may be taken for the fear that is

wrought in the godly, by the Spirit as a Spi-

rit of bondage, or,

4. It may be taken for the fear, that I have

been but now discoursing of.

Now the fear that perfect love casts out,

cannot be that sonlike gracious fear of God,

that I have in this last place been treating of:

because that fear, that love, casts out, hath

Perment

*torment*: but so has not the Son-like fear. Therefore the *fear* that *love* casts out, is either that *fear*, that is like the *fear* of Devils and Reprobates, or that *fear* that is begot in the heart by the Spirit of God, as a Spirit of bondage, or both: for indeed all these kinds of fear, have *torment*: and therefore may be cast out: and are so by the Spirit of Adoption, which is called the Spirit of Faith and love, when he comes with power into the soul: so that without this fear we should serve him.

But to argue from these texts that we ought not to fear God, or to mix fear with our worship of him; is as much as to say that by the Spirit of Adoption we are made very Rogues, for not to fear God, is by the Scripture applied to such, *Luk. 23. 40.* But for what I have affirmed the Scripture doth plentifully confirm, saying, *Happy is the man that feareth alway.* And again, *It shall be well with them that fear God; that fear before him.*

*Fear*, therefore, the Spirit of the fear of the Lord is a grace that greatly beautifies a Christian, his words, and all his waies. Wherefore now let the *FEAR* of the Lord be upon you; take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

I come

I come now to make some use and application of this doctrine.

*The use of this Doctrine.*

Having proceeded thus far about this Doctrine of the fear of God: I now come to make some Use and Application of the whole: and my first use shall be a use of Examination.

Is this fear of God such an excellent thing? Is it attended with so many blessed privileges then this should put us, ever soul of us, upon a diligent examination of our selves, to wit whether this grace be in us or no, for if it be, then thou art one of these blessed ones to whom belong these glorious privileges, for thou hast an intrest in every of them; but if it shall appear that this grace is not in thee, then thy state is fearfully miserable as hath partly been manifest already, and will further be seen in what comes after.

Now the better to help thee to consider, and not to miss in finding out what thou art, in thy self examination, I will speak to this.

1. In general. 2. In particular.

In general. No man brings this grace into the world with



with him. Every one by nature is destitute of it, for naturally none *fear* God, there is *no* fear of God, none of this grace of fear before their eyes, they do not so much as know what it is, for this fear flows, as was shewed before, from a new heart, faith, repentance, and the like, of which new heart faith and Repentance, if thou beest void, thou art also void of this godly fear. Men must have a mighty change of heart and life, or else they are strangers to this fear of God; alas how ignorant are the most of this? yea, and some are not afraid to say they are not changed nor desire so to be: can these fear God? can these be possessed with this grace of fear? No, *because they have no change: therefore they fear not God.* Psal. 36. 1. Rom. 3. 18. Psal. 95. 1. *quod w. or dno*

Wherefore sinner consider, whoever thou art, that art destitute of this fear of God; thou art void of all other graces, for this fear, as also I have shewed, floweth from the whole stock of grace where it is. There is not one of the graces of the Spirit, but this fear is in the bowels of mercy: and I may say, this fear is the flower and beauty of every grace; neither is there any thing, for it look as much like grace as it will, that will be counted so indeed, if the fruit thereof be not this fear of God; wherefore I say again, consider well of of this matter, for as thou shalt be found with

refer



reference to this grace, so shall thy judgment be. I have but briefly treated of *this* grace, yet have indeavoured, with words as fit as I could, to display it in its colours before thy face, first by shewing you what this fear of God is, then what it flows from, as also what doth flow from it: To which, as was said before, I have added several privileges that are annexed to this fear, that by all, if it may be, thou mayest see it, if thou hast it, and thy self without it, if thou hast it not. Wherefore I refer thee thither again for information in this thing; Or if thou art loth to give the Book a second reading but wilt go on to the end now thou art gotten hither: Then secondly and particularly I conclude with these several propositions concerning those that *fear* not God.

1. *That man that is proud, and of an high and lofty mind, fears not God.* This is plain from the Exhortation. *Be not high minded but fear,* Rom. 12. 20. Here you see that an *high* mind and the *fear* of God, are set in direct opposition, the one to the other: and there is in them, closely concluded by the Apostle, that where indeed the one is, there cannot be the other; where there is an *high* mind, there is not the *fear* of God: and where there is the *fear* of God, the mind is not *high* but *lowly*. Can a man at the same time be ap-

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proved

proved man, and fear God too? why then is it said God beholdeth every one that is proud and abases him, and again he beholds the proud afar off?

He therefore that is *proud* of his person, of his Riches, of his Office, of his Parts, and the like, *feareth not God*. It is also manifest further, for *God resisteth the proud*, which he would not do, if he feared him, but in that he sets him at such a distance from him, in that he testifies that he will abase him and resist him, it is evident that he is not the man that hath this grace of fear; for that man, as I have shewed you, is the man of Gods delight, the object of his pleasure, *Psal. 138. 6. Jam. 4. 6. 1 Pet. 5. 5. Mal. 4. 1.*

12. *The covetous man feareth not God*. This also is plain from the word, because it setteth covetousness, and the fear of God in direct opposition. Men that fear God, are said to hate covetousness *Exod. 18. 21*. Besides, the covetous man is called an Idolater, and is said to have no part in the Kingdom of Christ and of God. And again, *The wicked boasteth himself of his hearts desire, and blesseth the covetous, whom the Lord abhorreth, Ezek. 33. 31. Ephes. 5. 4, 5. Psal. 10. 3.*

Hearken to this you that hunt the world to rake it, you that care not how you get, so you get the world. Also you that make even religion

gion your stalking-horse to get the world. You fear not God. And what will you do, whose hearts go after your covetousness? you who are led by covetousness up and down, as it were by the Nose; sometimes to swear, to lie, to couzen, and cheat and defraud, when you can get the advantage to do it. You are far, very far from the fear of God. *Ye adulterers, and adulteresses*, for so the covetous are called, *Know ye not that the friendship of this world is the enmity with God: whosoever therefore will be a friend of this world is the enemy of God.* James 4. ver. 4.

3. *The riotous eaters of flesh have not the fear of God. For this is done without fear,* Jud. 12. Gluttony is a sin little taken notice of, and as little repented of by those that use it, but yet it is odious in the sight of God, and the practise of it a demonstration of the want of his fear in the heart: yea, so odious is it that God forbids that his people should so much as company with such. *Be not faith he, among wine bibers, among rioters eaters of flesh,* Prov. 23. 20. And he further tells us, that they that are such, are spots, and blemishes to those that keep them company, for indeed they fear not God. 2 Pet. 2. 13. Rom. 13. 13. 1 Pet. 4. 4.

Alas! some men, are as if they were for nought else born, but to eat, and to drink

and pamper their carcasses with the dainties of this world, quite forgetting why God sent them hither: but such, as is said, *fear not God*, and so consequently, are of the number of them upon whom the day of Judgment will come at unawares, *Luk. 21. 34.*

4 *The lyer is one that fears not God.* This also is evident from the plain Text, *Thou hast lied* (saith the Lord) *and hast not remembered me, nor laid it to thy heart, have not I held my peace even of old, saith the Lord, and thou fearest me not? Isa. 57. 11.* What lie this was, is not material, 'twas a lie, or a course of lying, that is here rebuked, and the person, or persons, in this practice, as is said, were such as *feared not God*: a course of lying, and the fear of God cannot stand together.

This sin of lying is a common sin, and it walketh in the world in several guises. There is the profane scoffing lier, there is the cunning artificial lier, there is the hypocritical religious lier, with lyers of other ranks, and degrees. But none of them all have the fear of God, nor shall any of them, they not repenting, escape the damnation of Hell. *All lyers shall have their part in the lake that burns with Fire and Brimstone, Revel. 21. 8.* Heaven and the new Jerusalem are not a place for such. *And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh*

worketh abomination, or maketh a lye, ver. 27. Therefore another Scripture saies, That all liers are without. For without are dogs and sorcerers, and whoremongers, and murderers, and idolators and whosoever loveth and maketh a lie. Chap. 22. 15. But this should not be their sentence, judgment, and condemnation, if they that are lyers were such as had in them this blessed fear of God.

5. They fear not God who cry unto him for help in the time of their calamity, and when they are delivered, they return to ther former rebellion. This Moses in a spirit of Prophecy asserfeth at the time of the mighty judgment of the Hail. Pharoah then desired him to pray to God that he would take away that judgment from him. Well, so I will, saies Moses. But as for thee, and thy servants, I know that ye will not yet fear the Lord God, Exod. 9.30. As who should say, I know that so soon as this judgment is removed, you will to your old rebellion again. And what greater demonstration can be given that such a man feareth not God, then to cry to God to be delivered from affliction to prosperity, and to spend that prosperity in rebellion against him? This is crying for mercies that they may be spent, or that we may have something to spend upon our lusts, and in the service of Satan. Jam. 4. 1, 2, 3.

Of these God complains in the 16 of *Ezekiel* and in the second of *Hosea*. *Thou hast, saith God, taken of thy fair Jewels of my Gold, and of my Silver which I had given thee, and madest to thy self images, &c. (Ezek. 16. 17.)*

This was for want of the fear of God. Many of this kind there be now in the World both of men, and women, and Children; Art not thou that readest this Book, of this number? Hast thou not cried for health when sick, for wealth when poor, when lame for strength, when in prison for liberty, and then spent all that thou gottest by thy prayer, in the service of Satan, and to gratify thy lusts? Look to it sinner, these things are signes that with thy heart thou fearest not God.

6. *They fear not God, that way-lay his people and seek to overthrow them, or to turn them besides the right path, as they are journeying from hence to their eternal rest.* This is evident from the plain Text. *I Remember saith God what Amalek did unto thee by the way when ye were come forth out of Egypt, how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint, and weary, and he feared not God, Deut. 25. 17, 18.*

Many such Amalekites there be now in the world that have set themselves against the feeble of the flock, against the feeble of the flock

*Of the Fear of God*  
flock especially, still smiting them, some by power, some with the tongue, some in their lives and estates, some in their names and reputations, by scandal, slanders and reproach but the reason of this their ungodly practise is this, *They fear not God.* For did they fear *HIM*, they would be afraid to so much as think, much more of attempting to afflict and destroy, and calumniate the Children of God: but such there have been, such there are, and such there will be in the world, for all men fear not God.

7. *They fear not God, who see his hand upon backsliders for their sins, and yet themselves will be backsliders also.* I saw saith God, when for all tho causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce, yet her treacherous Sister Judah **FEARED NOT**, but went and played the harlot also, Jer. 3. 8. Chap. 2. verse 19.

Judah saw that her Sister was put away, and delivered by God into the hand of *Salmazer* who carried her away beyond *Babylon*, and yet, though she saw it, she went and played the harlot also. A signe of great hardness of heart, and of the want of the fear of God, indeed. For his fear, had it been in her heart, it would have taught her to have trembled at the judgment that was executed



upon her Sister, and not to have gone and played the harlot also: And not to have done it while her Sisters judgment was in sight and memory. But what is it, that an heart that is destitute of the fear of God will not do? No sin comes amiss to such: yea they will sin, they will do that themselves, for the doing of which they believe some are in Hell Fire, and all because they fear not God.

But pray observe, if those that take not warning when they see the hand of God upon backsliders, are said to have none of the fear of God, have they it, think you, that lay stumbling blocks in the way of Gods people, and use devices to cause them to backslide, yea rejoyce when they can do this mischief to any? And yet many of this sort there are in the world, that even rejoyce when they see a professor fall into sin and go back from his profession, as if they had found some excellent thing.

8. *They fear not God who can look upon a Land as wallowing in sin, and yet are not humbled at the sight thereof. Have ye, said God by the Prophet to the Jews, forgot the wickedness of your Fathers, and the wickedness of the Kings of Judah, and the wickedness of their Wives, which they have committed in the Land of Judah, and streets of Jerusalem? They are not humbled to this day, neither have they* **FEARED,**

*nor*

nor walked in my Law, *Jer.* 44. 8, 9, 10.

Here is a Land full of wickedness, and none to bewail it, for they wanted the fear of God, and love to walk in his Law. But how say you, if they that are not humbled at their own and others wickedness are said not to fear, or have the fear of God what shall we think, or say of such, that receive, that nourish and rejoyce in such wickedness? *do they fear God?* yea, what shall we say of such, that are the inventors and promoters of wickedness as of oaths beastly talke, or the like? *Do they, do you think, fear God?*

Once again, what shall we say of such, that cannot be content to be wicked themselves, and to invent, and rejoyce in other mens wickedness, but must hate, reproach, vilify and abuse those that they cannot perswade to be wicked? *Do they fear God?*

9. *They that take more heed to their own dreams, than to the word of God, fear not God.* This also is plain from the word; for in the multitude of dreams, there is also divers vanities, but fear thou God, that is take heed unto his word, *Eccle.* 5. 7. *Isa.* 8. 20.

Here the searing of God is opposed to our overmuch heeding dreams: and there is implied, that it is for want of the fear of God that men so much heed those things.

What

What will they say to this that give more heed to a suggestion that ariseth from their foolish hearts or that is cast in thither by the Devil, then they do to the holy word of God? *These are filthy dreamers.*

Also what shall we say to those that are more confident of the mercy of God to their soul, because he hath blessed them with outward things, than they are afraid of his wrath and condemnation, though the whole of the word of God doth fully verify the same? *These are filthy dreamers indeed.*

A dream is either real, or so by way of semblance, and so some men dream sleeping, and some waking (*Isa. 29. 7.*) And as those that a man dreams sleeping are caused, either by God, Satan, Business, Flesh, or the like, so are they that a man dreams waking, to pass by those that we have in our sleep.

Men when bodily awake, may have dreams, that is, visions from Heaven; such are all they that have a tendency to discover to the sinner his state, or the state of the Church according to the word.

But those that are from Satan, business, and the flesh are such, (especially the first and last to wit, from Satan and the flesh) as tend to imbolden men to hope for good in a way disagreeing with the word of God. These Jude calls *filthy dreams* such whose principles were their

their dreams, and they led them to defile the flesh, that is, by fornication and uncleanness, *To despise dominion*, that the reins might be laid upon the neck of their lusts, *To speak evil of dignities*, of those that God had set over them, for their governing in all the Law and Testament of Christ, these dreamt that to live like brutes, to be greedy of gain, and to take away for it, as *Cain* and *Balaam*, did by their wiles, the lives of the owners thereof, would go for good Coin in the best of tryals. These also *Peter* speaks of in 2 *Epist. 2 Chap* And he makes their dreams that *Jude* calls so their principle and errors in life and doctrine; you may read of them in that whole Chapter where they are called cursed Children, and so by consequence such as fear not God.

10. *They fear not God, who are Sorcerers, Adulterers, false swearers, AND that oppress the hireling of his wages.*

It is a custom with some men to keep back by fraud from the hireling, that which by covenant they agreed to pay for their labor, pinching, I say and pareing from them their due that of right belongs to them, to the making of them cry in the ears of the Lord of *Sabaoth* (*Jam. 5. 4.*) These fear not God; they are reckoned among the worst  
of

of men, and in their day of account God himself will bear witness against them.

*And I, saith God, will come near to you to Judgment, and I will be a swift witness against false swearers, and against the adulterers, and against those that oppress the hireling of his wages, the Widdow, and the Fatherless, and that turn aside the stranger from his right, and FEAR not me saith the Lord.*

II. *They fear not God, who instead of pittying of, rail at Gods people in their affliction, temptations and persecutions, and rather rejoyce and skip for joy, then sympathize with them in their sorrow. Thus did Davids enemies, thus did Israels enemies, and thus did the Thief, he railed at Christ when he hanged upon the Cross, and was for that, even by his fellow, accounted for one that feared not God, Luk. 23. 40. Psal. 35. 1, 22, 23, 24, 25, 26. Read Obadi-ah 10, 11, 12, 13, 14, 15. Jer. 48. 2, 7.*

This is a common thing among the Children of men, even to rejoyce at the hurt of them that fear God, and it ariseth even of an inward hatred to Godliness. *They hate you, saies Christ, because they hated me.* Therefore Christ takes what is done to his, in this, as done unto himself, and so to holiness of life.

But this falls hard upon such as despise at, and rejoyce to see Gods people in their griefs, and

and that take the advantage, as dogged *Shimei* did, to augment the griefs and afflictions of Gods people, 2 Sam. 16. 5, 6, 7, 8.

These fear not God, they do this of enmity, and their sin is such as will hardly be blotted out, 1 King. 2. 8, 9.

12. They fear not God, who are strangers to the effects of fear. *If I be a Master where is my fear?* That is, shew that I am so by your fear of me in the effects of your fear of me. *You offer polluted Bread upon mine Altar.* This is not a sign that you fear me, ye offer the blinde for Sacrifices, *where is my fear?* ye offer the lame and the sick these are not effects of the fear of God, Mal. 1. 6, 7, 8.

Sinner, it is on thing to say, *I fear God*, and another to fear him indeed. Therefore as *James* saies, *shew me thy faith by thy works*, so here God calls for a testimony of thy fear by the effects of fear. I have already shewed you several effects of fear, if thou art a stranger to them, thou art a stranger to this grace of fear. Therefore, to conclude this, It is not a feigned profession that will do; nothing is good here, but what is salted with this fear of God, and they that fear him are men of truth, men of singleness of heart, perfect, upright, humble, holy men; wherefore reader examine, and again I say examine, and lay the word and thy heart together

together before that thou concludest that thou fearest God.

What! fear God, and in a state of nature? fear God without a change of heart and life? what! fear God and be proud, and covetous, a wine bibber, and a riotous eater of flesh! how? fear God and a lyer, and one that cries for mercies to spend them upon thy lusts; this would be strange.

True, thou mayest fear as devils do, but what will that profit? Thou mayest by thy fear, be driven away from God, from his worship, people, and waies, but what will that avail? It may be thou mayest so fear at present, as to be a little stopped in thy sinfull course: perhaps thou hast got a knock from the word of God, and art at present a little *dazled* and hindred from being in thy former and full *carrier* after sin; but what of that? If by the fear that thou hast, thy heart is not united to God and to the love of his Son, Word, and People, thy fear is nothing worth.

Many men also are forced to fear God, as underlings are forced to fear those that are by force above them.

If thou only thus fearest God, 'tis but a false fear; it flows not from love to God: this fear brings not willing subjection, which indeed brings the effect of right fear: but being



ing over mastered, like an hypocrite, thou sub-  
jectest thy self, (*Psal. 18. 44.*) by feigned obe-  
dience being forced, I say, by meer dread to do  
it, *Psal. 66. 3.*

It is said of *David*. That the same of him  
went out into all Lands, and the Lord brought  
the fear of him upon all Nations, *I Chron. 14. 17.*  
But what did they now love *David*? did they  
now chuse him to be their King? no verily;  
they, many of them rather hated him, and  
when they could, made resistance against  
him. They did, even as thou dost: feared,  
but did not love: feared, but did not chuse  
his government that ruled over them.

It is also said of *Jehosaphat*, when God had  
subdued before him *Amon*, *Moab* and *Mount*  
*Seir*. That the fear of God was upon all the king-  
doms of the Countreies, when they heard that the  
Lord fought against the enemies of *Israel*, (*2 Ch.*  
*20. 29.*) But, I say, was this fear, that is cal-  
led now the fear of God, any thing else, but  
a dread of the greatness and power of the  
King? no verily, nor did that dread bring  
them into a willing subjection to, and likeing  
of his laws and government, it only made  
them like slaves and underlings, stand in fear  
of his executing the vengeance of God upon  
them.

Therefore still, notwithstanding this fear,  
they were rebels to him in their hearts, and  
when

when occasion and advantage offered themselves, they shewed it by rising in rebellion against *Israel*.

This fear therefore provoked but feigned, and forced obedience, a right emblem of the obedience of such, who being still enemies in their minds to God, are forced by vertue of present conviction to yield a little, even of fear to God, to his word, and to his ordinances. Reader, whoever thou art, think of this, it is thy concern, therefore do it and examine, and examine again, and look diligently to thy heart in thine examination, that it beguile thee not about this thy so great concern, as indeed the fear of God is.

One thing more, before I leave thee, let me warn thee of. Take heed of *deferring* to fear the Lord. Some men, when they have had conviction upon their heart that the fear of God is not in them, have through the overpowring of their corruptions, yet deferred and put off the fear of God from them, as it is said of them in *Jeremiah*. *This people have a revolting and a rebellious heart, they are revolted and gone; neither said they in their heart let us now fear the Lord, Jer. 5.22,23,24.*

They saw that the Judgments of God attended them because they did not yet fear God, but that conviction would not prevail with them to say, let us now fear the Lord.

They

They were for deferring to fear him still; they were for putting off his fear from them longer. Sinner, hast thou deferred to fear the Lord? is thy heart still so stubborn as not to say yet, *let us fear the Lord?* Oh the Lord hath taken notice of this thy rebellion, and is preparing some dreadful Judgment for thee. *Shall I not visit for these things, saith the Lord, shall not my soul be avenged of such a Nation as this?* ver. 29.

Sinner why shouldest thou pull vengeance down upon thee? why shouldest thou pull vengeance down from *Heaven* upon thee? Look up, perhaps thou hast already been pulling this great while, to pull it down upon thee. Oh, pull no longer; why shouldest thou be thine own Executioner? Fall down upon thy knees man, and up with thy heart and thy hands to the God that dwells in the Heavens; cry, yea cry aloud, *Lord unite mine heart to fear thy name*, and do not harden mine heart from thy fear. Thus holy men have cried before thee, and by crying have prevented Judgment.

Before I leave this use let me give thee a few things, that if God will, may provoke thee to fear the Lord.

1. The man that feareth not God, carrieth it worse toward him, then the beast, the bruit beast, doth carry it towards that man.

The fear of you and the dread of you shall be upon every Beast of the earth, yea and upon every Fowl of the air, and upon all that moveth upon the earth, and upon all the Fishes in the Sea, Gen. 9: 2.

Mark, All my creatures shall fear you, and dread you, saies God. None of them shall be so hardy as to cast off all reverence of you.

But what a shame is this to man, That God should subject all his creatures to him, and he should refuse to stoop his heart to God? The Beast, the Bird, the Fish, and all, have a fear and dread of man, yea God has put it in their hearts to fear a man, and yet man is void of fear and dread, I mean of godly fear of him, that thus lovingly hath put all things under him.

Sinner art thou not ashamed that a silly Cow, a Sheep, yea a Swine, should better observe the Law of his creation, then thou dost the Law of thy God?

2. Consider, He that will not fear God, God will make him fear him whether he will or no. That is, He that doth not, will not now so fear him, as willingly to bow before him, and put his neck into his yoke. God will make him fear him when he comes to take vengeance on him. Then he will surround him with terror, and with fear on every side, fear within

within, and fear without, fear shall be in the way, even in the way that thou goest when thou art going out of this World: and that will be dreadful fear, Eccles. 12. 5. *I will bring their fears upon them saith the Lord.* Isa. 66. 4.

3. He that fears not God now, the Lord shall laugh at his fears then. Sinner, God will be even with all them that chuse not to have his fear in their hearts: For as he calls and they hear not now, so they shall cry, yea howl then, and he will laugh at their fears. *I will laugh, saith he, at their destruction I will mock when their fear cometh, when your fear cometh as disolation, and your destruction like a whirlwind, when distress and anguish cometh upon you, then shall you call upon me, but I will not answer: you shall seek me early, but you shall not find me, for that you hated knowledge, and did not chuse the FEAR of the Lord,* Prov. 1. 26, 27, 28, 29.

Sinner! thou thinkest to escape the fear: but what wilt thou do with the *pitt*? Thou thinkest to escape the *pit*; but what wilt thou do with the *Snare*. The *Snare*, say you, what is that I answer it is even the work of thine own hands. *The wicked is snared in the works of his own hands, he is snared by the words of his lips* Psal. 9. 16. Chap. 12. 13.

Sinner, what wilt thou do when thou comest into this snare; that is into the guilt and terror that thy sins will snaffle thee with, when they like a cord are fastned about thy soul? This snare will bring thee back again to the pit which is Hell, and then how wilt thou do to be rid of thy *fear*. The fear, pit and the snare shall come upon thee, because thou fearest not God.

Sinner, art thou one of them that hast cast off *fear*? poor man, what wilt thou do when these three things beset thee? whither wilt thou fly for help? And where wilt thou leave thy glory? If thou fliest from the fear, theres the pit, if thou fliest from the pit theres the snare.

*The second use is an Exhortation to fear God.*

My next word shall be, *an Exhortation to fear God*. I mean an Exhortation to Saints, *O fear the Lord ye his Saints for there is no want to them that fear him*.

Not but that every Saint doth fear God, but as the Apostle saith in an other case, *I beseech you do it more and more*. The fear of the Lord, as I have shewed you, is a grace of the new covenant, as other saving graces are, and so is capeable of being stronger or weaker



weaker as other graces are. Wherefore I beseech you *fear* him more and more.

It is said of *Obadiah*, *That he feared the Lord greatly*: every Saint *fears* the Lord, but every Saint does not *greatly fear* him. O there are but few *Obadiah's* in the world. I mean among the Saints on earth: See the whole relation of him, *1 King. 18.* As *Paul* said of *Timothy*, *I have none likeminded*, so it may be said of some concerning the fear of the Lord; They have scarce a fellow. So it was with *Job*, *There is none like him in all the earth, one that feareth God, &c. Job 1. Chap. 2.* There was even none in *Jobs* day that *feared God* like him, no, there was not one like him in all the earth, but doubtless there were more in the World that *feared God*; but this *fearing* of him *greatly*, that's the thing that Saints should do, and that was the thing that *Job* did do, and in that he did outstrip his fellows.

It is also said of *Hananiah*, *That he was a faithful man, and feared God above many, Nehe. 7. 2.* He also had got, as to the exercise of, and growth in this grace, the start of many of his Brethren. *He feared God above many.* Now then, seeing this grace admits of degrees, and is in some stronger, and in some weaker: let us be all awakned, as to other graces, so to this grace also. That like as you abound



in every thing, in faith, in utterance, in knowledge, and in all diligence, and in your love to us: See that ye abound in this grace also.

I will labour to inforce this exhortation upon you by several motives.

1. *Let Gods distinguishing love to you, be a motive to you to fear him greatly.* He hath put his fear in thy heart, and hath not given that blessing to thy neighbour; perhaps not to thy *Husband*, thy *Wife*, thy *Child*, or thy *Parent*: Oh what an obligation should this consideration lay upon thy heart, *greatly to fear the Lord?* Remember also, (as I have shewed in the first part of this book) that this fear of the Lord is his *Treasure*, a choice Jewel, given only to *favorites*, and to those that are *greatly* beloved.

Great gifts naturally tend to oblige, and will do so, I trust, with thee, when thou shalt ingeniously consider it. It is a signe of a very bad nature when the contrary shews it self: Could God have done more for thee then to have put his fear in his heart? This is better, then to have given thee a place, even in Heaven without it. Yea had he given thee all faith, all knowledge, and the tongue of Men and Angels, and a place in Heaven to boot, They had all been short of this gift, *of the fear of God in thy heart.* Therefore love it, nourish it, exercise it, use all meanes to cause

it to increase and grow in thy heart, that it may appear it is set by at thy hand poor sinnet.

2: *Another motive* to stir thee up to grow in this grace of the fear of God, *May be the priviledges that it laies thee under.* What, or where wilt thou find in the Bible, so many priviledges, so affectionately intailed to any grace, as to this *of the fear of God*? God speaks of this grace, and of the priviledges that belong unto it, as if (to speak with reverence) he knew not how to have done blessing of the man that hath it.

It seems to me, as if *this grace of fear*, is the darling grace, the grace that God sets his heart upon at the highest rate. As it were he imbraces and hugs, and laies the man in his bosom, that hath, and grows strong in this grace of the fear of God.

See again the many priviledges in which the man is intrested, that hath this grace in his heart: and see also that there are but few of them, wherever mentioned, but have intailed to them the pronounciation of a *blessing*, or else that man is spoken of by way of *Admiration*.

3. *Another motive* may be this. *The man that groweth in this grace of the fear of the Lord will escape those evils that others will fall into.* Where this grace is, it keepeth the soul from final apostacy. [ *I will put my fear in their*

heart, and they shall not depart from me, Jer. 32. 40.] But yet, if there be not an increase in this grace, much evil may attend, and be committed notwithstanding.

There is a child that is healthy, and hath its limbs and can go, but 'tis careless; now the evil of carelessness doth disadvantage it very much, carelessness is the cause of stumblings, of falls, of knocks, and that it falls into the dirt, yea that sometimes 'tis burned, or almost drowned. And thus it is even with Gods people that fear him, because they add not to their fear, a care of growing more in the fear of God, therefore they reap damage; whereas, were they more in his fear, it would keep them better, deliver them more, and preserve them from these snares of death.

4. Another motive may be this, *To grow in this grace of the fear of God, is the way to be kept alwaies in a conscientious performance of Christian duties.*

An increase in this grace I say, keeps every grace in exercise, and the keeping of our graces in their due exercise, - produceth a conscientious performance of duties. Thou hast a Watch perhaps in thy pocket, but the hand will not as yet be kept in any good order, but does alwaies give thee the lie, as to the hour of the day; well, but what is the way to

to remedy *this* but to look well to the spring, and the wheels within? for if they indeed go right, so will the hand do also. This is thy case in spiritual things? Thou art a gracious man, and the *fear* of God is in thee, but yet for all that, one cannot well tell, by thy life, what time a day it is. Thou givest no true, and constant signe that thou art indeed a Christian; why the reason is, thou dost not look well to this grace of the fear of God. Thou dost not grow and increase in that, but sufferest thy heart to grow careless, and hard, and so thy life remiss, and worldly: *Job's* growing great in the fear of God, made him *eschew evil*, *Job: I. chap. 2.*

5. Another *motive* is, *This is the way to be wise indeed.* A wise man feareth and departeth from evil. It doth not say a wise man hath the grace of fear, but a wise man feareth, that is puteth this grace into exercise. There is no greater signe of wisdom then to grow in this blessed grace. Is it not a signe of wisdom to depart from sins, which are the snares of Death and Hell? Is it not a signe of wisdom for a man, yet more and more to indeavour to intrest himself in the love and protection of God? Is it not a high point of wisdom for a man to be alwaies doing of that which laies him under the conduct of Angels? surely this is

is wisdom. And if it be a blessing to have this fear, is it not wisdom to increase in it? doubtless it is the highest point of wisdom, as I have shewed before, therefore grow therein.

6. Another motive may be this. *It is seemly for Saints to fear, and increase in this fear of God.*

1. He is thy Creator, is it not seemly for creatures to fear and reverence their Creator?

2. He is thy King, is it not seemly for Subjects to fear and reverence their King?

3. He is thy Father, is it not seemly for Children to reverence and fear their Father? yea and to do it more and more?

7. Another motive may be, *It is honourable to grow in this grace of fear: when Ephraim spake trembling he exalted himself in Israel, Hos. 13. 1:*

*Truly to fear, and to abound in this fear, is a signe of a very princely spirit: and the reason is, when I greatly fear my God, I am above the fear of all others, nor can any thing in this world, be it never so terrible and dreadful, move me at all to fear them. And hence it is that Christ counsels us to fear. And I say unto you my friends, said he, fear not them that kill the body, and after that have no more that they can do. (I but this is an high pitch, how*

how should we come by such princely spirits) well, I will forewarn you whom you shall fear and by fearing of him, arrive to this pitch, *Fear him who after he hath killed, hath power to cast into Hell; yea, I say unto you fear him, Luke 12. 4, 5.*

Indeed this true fear of God, sets a man above all the world. And therefore, It saith again, *fear not their fear, but sanctify the Lord God in your heart, and let him be your fear, and let him be your dread, Isa. 8.*

Your great, ranting, swaggering Roysters that are ignorant of the nature of this fear of God, count it a poor sneaking, pittiful, cowardly spirit in Men to fear and tremble before the Lord, but whoso looks back to gaols, and gibbets, to the sword and burning stake, shall see, that there-in them has been the most mighty and invincible spirit that has been in the world.

Yea see if God doth not count that the growth of his people in this grace of fear, is that which makes them honourable, when he positively excludeth those from a dwelling place in his house, *That do not honour them that fear him, Psal. 15. 4.* And he saith moreover, *A woman that feareth the Lord, shee shall be praised.* If the world and godless men will not honour these, they shall be honoured some way else. *Sush,* saith he, *that honour me*



*I will honour, and they shall be honoured in Heaven, in the Churches, and among the Angels.*

8. Another motive to grow in this fear of God, may be, *This fear, and the encrease of it, qualifies a man to be put in trust with heavenly and spiritual things, yea and with earthly things too.*

1. For heavenly and spiritual things. *My covenant, saith God, was with Levi of life and peace, and I gave THEM to him, for the fear wherewith he feared me, and was afraid before my name, Mala. 2. 5.*

Behold what a gift, what a mercy, what a blessing this *Levi* is intrusted with; to wit with Gods everlasting covenant, and with the life, and peace, that is wrapped up in this Covenant. But why is it given to him? the answer is, *for the fear wherewith he feared me, and was afraid before my name.* And the reason is good, for this fear of God, teaches a man to put a due estimation upon every gift of God bestowed upon us; also it *Teaches* us to make use of the same with reverence of his name, and respect to his glory in most Godly-wise, all which, becomes him that is intrusted with any spiritual gift. The gift here was given to *Levi* to minister to his brethren doctrinally thereof, for he (saith God) shall teach *Jacob* my Statutes and *Israel* my Law.

See



See also, *Exod.* 18. 21. and *Neh.* 7. 2. With many other places that might be named, and you will find that men fearing God and hateing covetousness ; that men that fear God above others, are intrusted by God, yea, and by his Church too, with the trust and ministration of spiritual things before any other in the world.

2. For earthly things. This fear of God qualifies a man to be put in trust with them rather then with another. Therefore God made *Joseph* Lord of all *Egypt* ; *Obadiah*, Steward of *Ahabs* house, *Daniel*, *Mordecai* and the three Children were set over the province of *Babylon*. And this by the wonderful working hand of God because he had to dispose of earthly things now, not only in a common way, but for the good of his people in special. True, when there is no special matter, or thing to be done by God in a Nation for his people, then who will, that is, whether they have grace or no, may have the dispose of those things: but if God has any thing in special to bestow upon his people of this worlds good, then he will intrust it in the hands of men fearing God. *Joseph* must now be made Lord of *Egypt* because *Israel* must be kept from starving: *Obadiah* must now be made Steward of *Ahabs* house, because the Lords Prophets must be hid from,  
and

and fed in despite of the rage and bloody mind of Jezebel: Daniel with his companions, and Mordecai also, they were all exalted to earthly and temporal dignity, that they might in that state, they being men that abounded in the fear of God, be serviceable to their Brethren in their straits and difficulties, *Gen. 42. 18. Chap. 41. 39. 1 King. 18. 3. Hester the two last Chapters, Dan. 2. 48. Chap. 3. 30. Chap. 5. 29. Chap. 6. 1, 2, 3.*

9. Another motive to grow in this grace of fear is, *Where the fear of God in the heart of any is not growing, there no grace thrives, nor duty done as it should.*

1. There no grace thrives, neither Faith, Hope, Love, nor any grace. This is evident from that general Exhortation, perfect holiness in the fear of God, *2 Cor. 7. 1.* Perfect holiness, what is that? but as *James* saies of patience, let every grace have its perfect work, that ye may be perfect and entire lacking nothing, *Jam. 1.*

But this cannot be done but in the fear of God, yea in the exercise of that grace, and so consequently in the growth of it, for there is no grace, but grows being exercised. If then you would be perfect in holiness, if you would have every grace that God has put into your souls, grow and flourish unto perfection, lay them, as I may say a soak in this grace  
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of fear, and do all in the exercise of it: for a little done in the fear of the Lord is better then the revenues of the wicked. And again, the Lord will not suffer the soul of the righteous, the soul that liveth in the fear of the Lord, to famish, but he casteth away the abundance of the wicked. Bring abundance to God, and if it be not seasoned with godly fear, it shall not be acceptable to him, but lothsome and abominable in his sight; for it doth not flow from the spirit of the fear of the Lord.

2. Therefore where there is not a growth in *this fear*, there is no duty done so acceptably. This flows from that which goes before, for if grace rather decays than grows, where this grace of fear is not in the growth and increase thereof, then duties in their glory and acceptableness decay likewise.

10. Another motive to stir thee up to grow in the increase of this grace of fear is, *It is a grace, do but abound therein*, that will give thee great boldness both with God and men. *Job* was a man, a *none-such* in his day, for one that feared God, and who so bold with God as *Job*? who so bold with God, and who so bold with men as he?

1. How bold was he with God, when he wishes for nothing more then that he might come even to his fear, and concludes that if  
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he could come at him, he would approach even as a prince unto him, and as such would order his cause before him, *Job* 23. 3, 4, 5, 6, 7. *Chap.* 31. 35, 36, 37.

Also before his friends, how bold was he? For ever as they laid to his charge that he was an hypocrite, he refels them with the testimony of a good conscience, which good conscience he got and kept, and maintained by increasing in the fear of God, yea his conscience was kept so good by this grace of fear, (for 'twas by that that he eschewed evil) that 'twas common with him to appeall to God when accused, and also to put himself for his clearing under most bitter curses and imprecations, *Job* 13. 3, 4, 5, 6, 7, 8, 9. 18, 19, 20, 21, 22, 24. *Job* 31.

This fear of God is it that keeps the conscience clean and tender, and so free from much of that defilement that even a good man may be afflicted with, for want of his growth in *this fear of God.*

Yea let me add, if a man can with a good conscience say that he desires to fear the name of God, it will ad boldness to his soul in his approaches into the presence of God. O Lord, said, *Nehemiah*, *I beseech thee let thine ear be attentive to the prayer of thy Servant, and Servants, who desire to fear thy name, Nehem.*

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He pleaded his desire of fearing the name of God, as an argument with God to grant him his request; and the reason was, because God had promised before *to bless them that fear him, both small and great, Ps. 115. 13.*

11. Another motive to stir you up to fear the Lord, and to grow in *this fear*, is, *by it thou maiest have thy labours blessed to the saving of the souls of others.* 'Tis said of Levi (of whom mention was made before, that he feared God and was afraid before his Name) that he saved others from their sins. *The law of truth was in his lips, and he walked with me in Peace and Equity, and did turn away many from iniquity, Mal. 25. 6.* The fear of God that dwelt in his heart, shewed its growth in the Sanctifying of the Lord by his life and words, and the Lord also blessed this his growth herein, by blessing his labours to the saving of his Neighbors.

Wouldest thou save thy *Husband*, thy *Wife*, thy *Children*, &c. then be greatly in the fear of God. This *Peter* teaches, *Wives*, saith he, *be subject to your own husbands, that if any obey not the word, they may without the word, be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear, 1 Pet. 3. 1, 2.*

So then, if *Wives* and *Children*: yea if *Husbands*, *Wives*, *Children*, *Servants*, &c. did  
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but better observe this general rule of *Peter*, to wit, of letting their whole conversation be coupled with fear, they might be made instruments in Gods hand of much more good then they are. But the misery is, the fear of God is wanting in actions, and that is the cause that so little good is done by those that profess. 'Tis not a conversation, that is coupled with a profession (for a great profession may be attended with a life that is not good, but scandalous) but it is a conversation coupled with fear of God (that is, with the impressions of the fear of God upon it) that is convincing, and that ministreth the awakenings of God to the conscience, in order to saving the unbeliever. *O they are a sweet couple*, to wit, a Christian conversation, coupled with fear.

The want of this fear of God, is that that has been a stumbling block to the blind oftentimes. Alas, the World will not be convinced by your talk, by your notions and by the great profession that you make, if they see not, therewith mixed, the lively impressions of the fear of God : but will, as I said, rather stumble and fall, even at your conversation and at your profession it self. Wherefore, to prevent this mischief, that is of stumbling of souls while you make your profession of God, by a conversation not becoming your professi-



on: God bids you fear him. Implying that a good conversation coupled with fear deliver<sup>s</sup> the blind world from those falls that otherwise they cannot be delivered from. *Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God, I am the Lord, Levit. 19. 14.*

But shalt fear thy God, that is the remedy that will prevent their stumbling at you, at what else soever they stumble. Wherefore Paul saies to Timothy. *Take heed to thy self, and to thy doctrine, continue in them, for in so doing thou shalt both save thy self and them that hear thee, 1 Tim. 4. 16.*

12. Another Motive to fear, and grow in this fear of God is, *This is the way to engage God to deliver thee from many outward dangers, whoever fals therein, Psal. 34. 7.*

This is proved from that of the story of the Hebrew Midwives. *The Midwives saies Moses, feared God, and did not drown the Men-Children as the King had commanded, but saved them alive. And what follows, Therefore God dealt well with the Midwives; and it came to pass that because the Midwives feared God, that he made them houses, Exod. 1.* That is he sheltered them and caused them to be hid from the rage and fury of the King, and that perhaps in some of the Houses of the Egyptians themselves, for why might not the Midwives be there hid



as well as was *Moses* even in the Kings Court?

And how many times are they that fear God, said to be delivered, both by God and his Holy Angels: as also I have already shewed.

13. Another Motive to fear and to grow in this fear of God is, *This is the way to be delivered from Errors, and damnable opinions.* There are some that perish in their *righteousness*, thats an Error; there be some that perish in their *wickedness*, and thats an Error also. Some again prolong their lives by their wickedness, and others are righteous *over much*, and also some are *over wise*, and all these are snares, and pits, and holes. But then saiest thou, how shall I escape? Indeed thats the question, and the Holy Ghost resolves it thus, *He that feareth God shall come out of them all*, Eccles. 7, 15, 16, 17, 18.

14. Another Motive to fear, and to grow in this fear of God, is, *Such have leave, be they never so dark in their souls, to come boldly to Jesus Christ, and to trust in him for life.* I told you before, that they that fear God, have in the general, a licence to trust in him: but now I tell you, and that in particular that they, and they specially may do it, and that though in the dark: you that sit in darkness and have no light, if this grace of fear be alive in your hearts, you have this boldness; *Who is among you that feareth the Lord (mark that feareth the Lord*

*Lord) and obeyeth the voice of his Servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God, Isa. 50. 10.*

It is no small advantage, you know, when men have to deal in difficult matters, to have a patent, or licence to deal; now to trust in the Lord is a difficult thing, yet the best and most gainful of all. But then, some will say, since tis so difficult, how may we do without danger? why the Text gives a licence, a patent to them to trust in his name that have his fear in their hearts. *Let H I M trust in the name of the Lord, and stay upon his God.*

15. Another Motive to fear and grow in the grace of fear, is, *God will own and acknowledge such to be his, who ever he rejecteth.* Yea he will distinguish and seperate them from all others, in the day of his terrible Judgments.

He will do with them, as he did by those that sined for the abominations that were done in the Land, (*Ezek. 9.*) command the man that hath his Inkhorn by his side, *To set a mark upon their foreheads,* that they might not fall in that Judgment with others.

So in *Mal. 3.* God saies plainly of them that feared the Lord, and that thought upon his name: That they should be writ in his Book. *A Book of remembrance was written before him for them that feared the Lord, and that thought*

upon his name, and they shall be mine saith the Lord of Hosts in the day that I make up my jewels and I will spare them as a man spareth his own Son that serveth him, *Mal. 3. 16, 17.*

*Mark*, he both acknowledges them for his, and also promises to spare them, as a man would spare his own Son. Yea and moreover will wrap them up as his chief Jewels with himself in the bundle of life. Thus much for the Motives.

*How to grow in this Fear of God.*

Having given you these Motives to the duty of growing in *THIS* fear of God, Before I leave this use, I will in few words shew you *HOW* you may grow in *THIS* fear of God.

1. Then, If thou wouldest grow in this fear of God, *Learn aright to distinguish of fear in general.* I mean, learn to distinguish between *THAT* fear that is godly, and that which in it self is indeed ungodly fear of God; and know them well the one from the other, lest the one, the fear that in it self indeed is *ungodly*, get the place, even the upper hand of that which truly is *godly* fear. And remember the ungodly fear of God, is by God himself counted an enemy to him, and hurtful to his people, and is therefore most plentifully forbidden in the word, *Gen. I. 15. Chap. 26. 24. Chap. 46. 3. Exo. 14. 13. Chap. 20. 20. Num.*

14. 9. Chap. 21. 34. Isa. 41. 10, 13, 14.  
Chap. 43. 1. Chap. 44. 2, 8. Chap. 54. 4.  
Jer. 39. 10. Dan. 10. 12. 19, Joel. 2. 21.  
Hag. 2. 5. Zech. 8. 13.

Secondly If thou wouldest grow in *this* Godly fear, *learn rightly to distinguish it from that fear, in particular, that is Godly but for a time*: Even from that fear that is wrought from the spirit, as a spirit of bondage. I say *learn to distinguish this from that*, and also perfectly to know the bounds that God hath set to that fear that is wrought by the spirit, as a spirit of bondage; Lest instead of growing in the fear that is to abide with thy soul for ever, thou be overrun again with that first fear, which is to abide with thee, but till the spirit of adoption come. And that thou mayest not only distinguish them one from the other, but also keep each in its due place and bounds, consider in general of *what* hath already been said upon this head, and in particular that the first fear is no more wrought by the holy spirit, but by the Devil to distress thee and make thee to live, not like a Son, but a slave. And for thy better help in this matter, know that God himself hath set bounds to this fear, and has concluded that after the spirit of Adoption is come, that other fear is wrought in thy heart by him no more.  
(Rom. 8. 15. 2 Tim. 1. 7.)

Again, before I leave this, let me tell thee that if thou dost not well bestir thee in this matter, this bondage fear, to wit that which is like it, though not wrought in thee by the Holy Ghost, will by the management and subtilty of the Devil, the author of it, haunt, disturb and make thee live uncomfortably, and that while thou art an heir of God and his Kingdom. This is that fear that the Apostle speaks of, *That makes men all their life time subject to bondage, Heb. 2. 14. 15.*

For though Christ will deliver thee indeed at last, thou having imbraced him by faith, yet thy life will be full of trouble; and death, though Jesus hath abolished it, will be alwaies a living *bug-bear* to thee in all thy waies and thoughts to break thy peace, and to make thee to draw thy loins heavily after him.

Thirdly wouldest thou grow in this Godly fear? *then as thou shouldest learn to distinguish of fears, so thou shouldest make conscience of which to entertain and cherish.* If God would have *his* fear (and it is called his fear by way of eminency) that his fear may be before you that you sin not, *Exo. 20. 20. Jer. 32. 4.* I say, if God would have *this* his fear be with thee; then thou shouldest make conscience of this, and not so lightly give way to slavish fear, as is Common for Christians to do.

There is utterly a fault among Christians  
about

about this thing: That is, they make not that conscience of resisting of slavish fear, as they ought; they rather cherish and entertain it, and so weaken themselves, and that fear that they ought to strengthen.

And this is the reason that we so often lie grabbling under the black, and amazing thoughts that are engendred in our hearts by unbelief: For this fear nourisheth unbelief; that is *now* it doth, (to wit, if we give way to it after the spirit of Adoption is come) & readily closeth with all the fiery darts of the wicked.

But Christians are ready to do with this fear as the Horse does when the tines of the fork are set against his side, even lean to it untill it entereth into his belly. We lean naturally to this fear, I mean, after God has done good to our souls; it is hard striving against it, because it has even our sense and feeling of its side.

But I say, If thou wouldest be a growing Christian, growing, I say, in the fear that is Godly, in the fear that is alwaies so; then make conscience of striving against the other, and against all these things that would bring thee back to it. *Wherefore should I fear, said David, in the day of evil, when the iniquities of my heels compasseth me about? Psal. 49.5.*

What! not fear in the day of evil? what! not when the iniquities of thy heels compasseth,

passeth thee about ? no, not then, saies hee ; that is, not with that fear, that would bring him again into bondage to the law ; for he had received the spirit of Adoption before. Indeed, if ever a Christian has ground to give way to slavish fear, it is at these two times, to wit in the day of *evil* and when the iniquitie of his heels compasseth him about : But you see, *David* would not then, no not then give way thereto, nor did hee see reason why he should. Wherefore *should I*, said he ? I, wherefore indeed, since now thou art become a Son of God through Christ, and hast received the spirit of his son into thy heart crying father father.

Fourthly, wouldest thou grow in *this* grace of Godly fear? *then grow in the knowledge of the new covenant*, for that is indeed the girdle of our reins and the strength of our souls. Hear what *Zacharias* saith, God, saies he, *bath raised up to us an horn of salvation in the house of his servant David, as he spake by the mouth of all the Holy Prophets which have been since the world began.* But what was it ? what was it that he spake ? Why, *That he would grant us that we being delivered from the hand of our enemies, might serve him without fear,* (without this slavish bondage fear) in holiness and righteousness before him all the daies of our life. But upon what is this princely fearless service of God grounded ? Why upon  
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*the holy covenant of God, upon the oath that he swore unto Abraham, Luk. 1. 69, 70, 71, 72, 73. 74, 75.*

Now in this covenant is wrapped up *all thy salvation* : in it is contained *all thy desire*, and I am sure that then it containeth the compleat salvation of thy Soul : and, I say, since this covenant is confirmed by *promise*, by *oath*, and by the *blood* of the son of God, and that on purpose that thou mightest serve thy God without slavish fear, Then the knowledge and faith of this covenant, is of absolute necessity to bring us *into* this liberty, and out of our slavish terrors, and so, consequently, to cause us to grow in that son-like, Godly fear, which became even the Son of God himself, and becomes all his Disciples to live in the growth and exercise of.

Fifthly, wouldest thou grow in this Godly fear? *then* labour even alwaies to keep thine evidences for Heaven and of thy salvation alive upon thy heart ; for he that loseth his evidences for heaven, will hardly keep slavish fear out of his heart ; but he that hath the wisdom and grace to keep them alive, and apparent to himself, he will grow in this godly fear. See how *David* words it; *from the ends of the earth, saith he, will I cry unto thee; when my heart is over-whelmed, lead me to the rock that is higher then I.* For  
tk30

*thou hast been a shelter to mee, and a strong tower from the enemy: I will abide in thy tabernacle for ever. For thou God hast heard my prayer thou hast given me the heritage of those that fear thy name, Psal. 61. 5.*

Mark a little, *David* doth by these words in the first place suggest, that some times, to his thinking, he was as far off of his God, as the ends of the earth are asunder and that at such times he was subject to be over-whelmed, afraid.

Secondly, The way that he took, at such times, to help himself, was, 1. To cry to God to lead him again to Jesus Christ, *lead me to the rock that is higher than I.* for indeed without faith in him, and the renewing of that faith, there can be no evidence for Heaven made to appear unto the soul. This therefore he prays for first. 2. Then he puts that faith into exercise, and that with respect to the time that was past, and also of the time that was to come. For the time past, sayes hee, *thou hast been a shelter to me, and a strong tower from the enemy;* And for the time to come he said, *I will abide in thy tabernacle,* that is, in thy Christ by faith, and in thy way of worship by love, *for ever.* And observe it, he makes the believing remembrance of his first evidences for Heaven, the ground of this his cry, and faith, *for thou sayes he, O God, hast*

hast given me the heritage of those that fear thy name. Thou hast made me meet to be partaker of the mercy of thy chosen, and hast put me under the blessing of goodness wherewith thou hast blessed those that fear thee.

Thus you see how *David* in his distresses musters up his prayers, faith and evidences for eternal life, that he might deliver himself from being over-whelmed, that is, with slavish fear, and that he might also abound in that Son-like fear of his fellow brethren that is not only comely with respect to our profession but profitable to our souls.

Sixthly, Wouldest thou grow in this fear of God? then set before thine eyes the being, and majesty of God: For that both begetteth, maintaineth and increaseth this fear. And hence it is called the fear of God; that is, an holy and awful dread and reverence of his majestie, For the fear of God, is to stand in aw of him, but how can that be done if we do not set him before us? And again if we would fear him more, we must abide more in the sence and faith of his glorious majestie. Hence this fear, and Gods name, is so often put together: as fear God, fear the Lord, fear thy God, do this in the fear of the Lord, and thou shalt fear thy God, I am the Lord.

For these words, *I am the Lord, thy God*  
And

and the like, are on purpose put in, not only to shew us *who we should fear*, but also to beget, maintain, and increase in us that fear that is due from us to that glorious, and fearful name, the Lord our God, *Deut. 28. 58.*

Seventhly, Wouldest thou grow in *this* grace of fear? *then keep alwaies, close to thy conscience, the authority of the word; Fear the commandment*, as the commandment of a God both mighty and glorious, and as the commandment of a father, both loving and pittifull: let this commandment, I say, be alwaies with thine eye, with thine ear, and with thine heart: For then thou wilt be taught, not only to fear, but to abound in the fear of the Lord. Every grace is nourished by the word, and without it there is no thrift in the soul, *Pro. 13. 13. Chap. 4. 20, 21, 22. Deut. 6. 1. 2.*

Eightly, Wouldest thou grow in *this* grace of fear? *Then be much in the faith of the promise, of the promise that maketh over to thy soul an interest in God, by Christ, and of all good things.* The promise naturally tendeth to increase in us the fear of the Lord, because this fear, it grows by goodness and mercie; *They shall fear the Lord and his goodness*; now *this* goodness and mercie of God, it is wrapped up in, and made over to us by promise; for God gave it to *Abraham* by promise. Therefore the faith and hope of the promise, causeth this fear to grow

grow in the soul. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit perfecting holiness in the fear of God, 2. Cor. 7. 1. perfect holiness in the fear of God; therefore that fear by the promise must needs grow mighty, for by, with, and in it, you see holiness is perfected.

Ninthly, Wouldest thou grow in *this* grace of fear? Then remember the Judgments of God that have or shall certainly overtake those professors, that have either been down-right hypocrites, or else unwatchful Christians. For both these sorts partake of the Judgments of God; the one, (to wit, the true Christian) for his unwatchfulness, for his *correction*; the other (to wit, the hypocrite) for his hypocrisie, to his *destruction*. This is a way to make thee stand in awe, and to make thee tremble, and grow in the grace of fear before thy God.

*Judgments? you may say, what Judgments?*

*Answ.* Time will fail me here to tell thee of the Judgments that sometimes overtake Gods people, and that alwaies certainly overtake the hypocrite for his transgressions.

For those that attend Gods people I would have thee look back to the place in this Book where they are particularly touched upon.

And for those that attend the hypocrite, in general they are these.

1. Blind-

1. Blindness of heart in this world.
2. The death of their hope, at the day of their death.
3. And the damnation of their souls at the day of Judgment *Matth. 23. 15, 16, 17, 18, 19. Job. 8. 13. Chap. 11. 20. Chap. 18. 14. Chap. 20. 4, 5, 6, 7. Matth. 23. 33. Chap. 24. 51. Luk 20. 47.*

The godly consideration of these things tend to make men grow in the fear of God.

Tenthly, Wouldest thou grow in this grace of fear? Then study the EXCELLENCIES of the grace of fear, and what profit it yieldeth to to them that have it, and labor to get thy heart into the love, both of the exercise of the grace it self, and also of the fruit it yieldeth: For a man hardly grows in the encrease of any grace, until his heart is united to it, and until it is made lovely in his eyes, *Psal. 119. 119, 120.*

Now the excellencies of this grace of fear, have also been discoursed of, in this Book before, where, by reading thou shalt find the fruit it bears, and the promises that are annexed to it, which, because they are many, I refer thee also thither for thy instruction.

Eleventhly Wouldest thou grow in this grace of fear? Then remember what a world of privileges do belong to them that fear the Lord: As also I have hinted, namely that such shall

shall not be hurt, shall want no good thing, shall be guarded by Angels and have a special licence, though in never so dreadful plight, to trust in the name of the Lord, and stay upon their God.

12. Wouldest thou grow in this grace of feare *Then be much in prayer to God for abundance of the encrease thereof.* To fear God, is that which is according to his will, and if we ask any thing according to his will, *he heareth us.* Pray therefore that God will unite thy heart to fear his name; this is the way to grow in the grace of fear.

Lastly, Wouldest thou grow in this grace of fear; *Then devote thy self to it, Psal 119. 38.* Devote my self to it, you will say, how is that? I answer, why give thy selfe to it, addict thy self to it. Solace thy self in the contemplation of God, and of a reverence of his name and word and worship. Then wilt thou fear, and grow in this grace of fear.

*What things they are that have a tendency in them to hinder the growth of the fear of God in our hearts.*

And that I may yet be helpful to thee, (Reader) I shall now give thee *caution* of those things, that will, if way be given to them, hinder thy growth in *this fear of God,* the  
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which, because they are very hurtful to the people of God, I would have thee be warned by them.

And they are these which follow.

1. If thou wouldst grow in this grace of fear, *Take heed of an hard heart*, for that will hinder thy growth in this grace. *Why hast thou hardened our hearts from thy fear?* (Isa. 63. 17.) was a bitter complaint of the Church heretofore; for it is not only the judgement, that in it self is dreadful, and sore to Gods people, but that which greatly hindereth the growth of this grace in the soul. An hard heart is but barren ground for any grace to grow in, specially for the grace of fear: there is but little of *this* fear, where the heart indeed is hard; neither will there ever be much therein.

Now if thou wouldst be kept from an hard heart.

1. Take heed of the *beginings of sin*. Take heed I say, of *that*, though it should be never so small, *A little leaven leavens the whole lump*: there is more in a *little sin* to harden, than in a great deal of grace to soften. *David's* look upon *Bathsheba*, was, one would think, but a small matter: yet that beginning of sin, contracted such hardness of heart in him, that it carried him almost beyond *all fear of God*. It did carry him to commit lewdness with her, murder upon the body of *Uriah*, and to a  
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bundance of wicked dissimulation; which are things I say that have direct tendency to quench, and destroy all fear of God in the soul.

2. If thou hast sinned, *lie not down without repentance*; for the want of repentance, after one has sinned, makes the heart yet harder and harder.

Indeed an hard heart is impenitent, and impenitence also makes the heart harder and harder. So that if impenitence be added to hardness of heart, or to the beginnings of sin which makes it so, It will quickly be with that soul, as is said of the house of *Israel*, it will have *A Whores forehead*, it will hardly be brought to shame *Jer. 3. 3.*

3. If thou wouldst be rid of an hard heart, that great enemy to the growth of the grace of fear, *Be much with Christ upon the Cross in thy Meditations*; For that is an excellent remedy against hardness of heart: a right sight of him, as he hanged there for thy sins, will dissolve thy heart into tears, and make it soft and tender. *They shall look upon me whom they have pierced and mourn (Zech. 12. 10, 11.)* Now a soft, a tender, and broken heart, is a fit place for the grace of fear to thrive in. But,

4. If thou wouldst have the grace of fear to grow in thy soul, *Take heed also of a prayerless heart*

heart, for that is not a place for this grace of fear to grow in. Hence he that refraineth prayer, is said, *To cast off fear. Thou castest off fear*, said one of his friends to Job. But how must he do that? why the next words shew, *Thou restrainest prayer before God.* (Job 15. 4.) Seest thou a Professor that prayeth not? that man thrusteth the fear of God away from him. Seest thou a man that prays but little? that man feareth God but little, for it is the praying soul, the man that is mighty in praying, that has an heart for the fear of God to grow in. Take heed therefore of a prayerless heart, if you would grow in this grace of the fear of God.

Prayer is as the *pitcher* that fetcheth water from the Brook, therewith to water the herbs; break the pitcher and it will fetch no water, and for want of water the Garden withers.

3. Wouldest thou grow in this *grace* of fear? Then take heed of a *light and wanton heart*. For neither is such an heart good ground for the fear of God to grow in: wherefore 'tis said of *Israel*, *She feared not, but went and plaid the Harlot also*. She was given to wantonness and to be light, and vain, and so her fear of God decayed, Jer. 3. 8. Had *Joseph* been as wanton as his Mistress, he had been as void of the fear of God as she: but he was of a sober, tender,

tender, godly, considerate spirit, therefore he grew in the fear of God.

4. Wouldest thou grow in this grace of fear? *Then take heed of a covetous heart*, for neither is that which is such an one good ground for this grace of fear to grow in. Therefore this *covetousness*, and the *fear of God*, are, as enemies, set the one in opposition to the other: *one that feareth God, and hateth COVETOUSNESS, Exod. 18. 21.*

And the reason why covetousness is such an obstruction to the growth of this grace of fear, is because covetousness casteth those things out of the heart which alone can nourish this fear. It casteth out the word, and love of God, without which no grace can grow in the soul, how then should the fear of God grow in a covetous heart? *Ezek. 33. 30, 31, 32. 1 John 2. 15.*

5. Wouldest thou grow in this grace of fear? then *Take heed of an unbelieving heart*; For an unbelieving heart is not good ground for this grace of fear to grow in. An unbelieving heart is called *an evil heart*, (*Heb. 3. 13.*) because, from it flows all the wickedness that is committed in the World. Now it is faith, or a believing heart that nourisheth this fear of God (*Heb. 11. 7.*) and not the other; and the reason is, for that *faith* brings God, Heaven, and Hell, to the soul, and mak-

eth it duly consider of them all: this is therefore the *means* of fear, and that which will make it grow in the soul: but unbelief is a *BANE* thereto.

6. Wouldst thou grow in *this* grace of fear? Then *take heed of a forgetful heart*. Such an heart is not an heart where the grace of fear will flourish, *when I remember I am affraid, &c.* Therefore take heed of forgetfulness: do not forget but remember God, and his kindness, patience, and mercy, to those that yet neither have grace nor special favor from him, and that will beget and nourish his fear in thy heart, but forgetfulness of this or of any other of his judgments, is a great wound and weakening to this fear, *Job 21. 6.* When a man well remembers that Gods judgments are so great a deep and mystery, as indeed they are, that remembrance puts a man upon such considerations of God, and of his judgments as to make him fear. Therefore saies *Job I am afraid of him.* See the place, *Job 23. 15.* *Therefore am I troubled at his presence, when I consider I am afraid of him.* When I remember and consider of the wonderful depths of his judgments toward man.

7. Wouldst thou grow in *this* grace of fear? then, *Take heed of a murmuring, and repining heart*, for that is not an heart for this grace of fear to grow in,

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As for instance, when men murmur and repine at Gods hand, at his dispensations, and at the Judgments that overtake them, in their persons, estates, families, or relations *THAT* their murmuring, tendeth to destroy *fear*; for a murmuring spirit is such an one as seems to correct God, and to find fault with his dispensations: and where there is that, the heart is far from fear.

A murmuring spirit either comes from that wisdom that pretends to understand that there is a failure in the nature and execution of things, or from an envy and spite at the execution of them. Now if murmurings arise from this pretended wisdom of the flesh, then instead of fearing of God, his actions are judged to be either riged or ridiculous, which yet are done in judgment, truth and righteousness. So that a murmuring heart cannot be a good one for the fear of God to grow in: alas the heart where that grows, must be a soft one, as you have it in, *Job 23. 15, 16.* And an heart that will stoop and be silent at the most *abstruse* of all his Judgments. *I was silent because thou didest it.*

The heart in which this fear of God doth flourish, is such, that it bowes and is *mute*, if it can but espie the hand, wisdom, justice or holiness of God in this or the other of his dispensations, and so stirs up the soul to fear before him.



But if this murmuring ariseth from envy and spite, that looketh so like to the spirit of the Devil, that nothing need be said to give conviction of the horrible wickedness of it.

8. Wouldst thou grow in *this* grace of fear? then, *Take heed of an high and captious spirit*, for that is not good ground for the fear of God to grow in: a meek and quiet spirit is the best, and there the fear of God will flourish most, therefore *Peter* puts *meekness* and *fear* together, as being most suited in their nature and natural tendency one to another, 1 Pet.

3. 14.

Meekness of spirit is like that heart that hath depth of earth in it, in which things may take root and grow; but an *high* and *captious* spirit, is like to the stony ground, where there is not depth of earth, and consequently, where this grace of fear cannot grow: therefore take heed of this kind of spirit, if thou wouldst that the fear of God should grow in thy soul.

9. Wouldst thou grow in the grace of fear? then, *Take heed of an envious heart*, for that is not a good heart for the fear of God to grow in. *Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long.* Prov. 23.

17. To envy any, is a signe of a bad spirit, and that man takes upon him, as I have already hinted, to be a controller and a judge, yea and



and a malicious executioner too, and that of that fury that ariseth from his own lusts and revengeful spirit, upon (perhaps) the man that is more righteous then himself. But suppose he is a sinner that is the object of thine envy, why, the Text sets that envy, in direct opposition to the fear of God: *Envy not sinners, but be thou in the fear of God.* These two therefore, to wit, envy to sinners and fearing of God, are opposites. Thou canst not fear God, and envy sinners too. And the reason is, because he that envieth a sinner, hath forgotten himself, that he is as bad, and how can he then fear God? He that *envies sinners*, rejects his duty of blessing of them that curse, and praying for them that despitefully use us; and how can he that hath rejected this, fear God? He that envieth sinners, therefore, cannot be of a good spirit, nor can the fear of God grow in his heart.

Lastly, Wouldst thou grow in *this* grace of fear? Then *Take heed of hardning thy heart at anytime against convictions to particuler duties*, as to, *Prayer, Alms, Self-denial*, or the like. Take heed also of hardning thy heart, when thou art under any judgment of God, as *sicknes, losses, crosses*, or the like.

I bid you before, to beware of an *hard heart*, but now I bid you beware of *hardning* your soft ones: For to harden the heart, is to make

make it worse then it is; harder, more desperate, and bold against God; *then at the present it is.* Now, I say, if thou wouldest grow in this grace of fear: take heed of hardning thy heart, and especially of hardning of it against convictions to good; for those convictions are sent of God *like seasonable showrs* of rain, to keep the *tillage* of thy heart in good order, that the grace of fear may grow therein; but this stiffling of convictions, makes the heart as hard as a piece of the nether Millstone.

Therefore happy is he that receiveth conviction for so he doth keep in the fear of God, and that fear thereby nourished in his soul: but cursed is he that doth otherwise. *Happy is the man that feareth alway, but he that hardneth his heart shall fall into mischief,* (Prov. 28. 14.)

#### *A use of Encouragement.*

I come now to a use of encouragement to those that are blessed with this grace of fear. The last text that was mentioned, saith, *Happy is the man that feareth alway,* (and so doth many more.) Happy already, because blessed with this grace, and happy for time to come, because this grace shall abide, and continue till the soul that hath it is brought unto the mansion house of glory. *I will put my fear in their heart*

heart, and they shall not depart from me. Therefore, as here it saith, *Happy IS he*, so it saith also, *It SHALL go well with him*, that is, in time to come. It *SHALL go well with them that fear the Lord*, Eccles. 8. 12. Had God given thee all the world, yet cursed hadst thou been, if he had not given thee the fear of the Lord : for the fashion of this world is a fading thing, but he that feareth the Lord shall abide for ever and ever.

This therefore is the first thing that I would propound for thy encouragement (thou man that fearest the Lord.)

This grace will dwell in thy heart, for it is a new covenant grace and will abide with thee forever. It is sent to thee from God, not only to joyn thy heart unto him; but to keep thee from final apostacy; *I will put my fear in their heart, and they shall not depart from me*, (Jer. 32.) That thou maist never forsake God, is his desigh, and therefore to keep thee from that wicked thing, he hath put his fear in thy heart.

Many are the temptations, difficulties, snares, traps, trials and troubles that the people of God pass through in the world, but how shall they be kept, how shall they be delivered, and escape? Why, the answer is the fear of God will keep them, *He that feareth God shall come out of them all*.

Is it not therefore a wonderful mercy to be blessed with this grace of fear, that thou by it maiest be kept from final, which is damnable apostacy? Bless God therefore, thou blessed man, that hast this grace of fear in thy soul.

There are five things in this grace of fear that have a direct tendency in them to keep thee from final apostacy.

1. It is seated in the heart, and the heart is, as I may call it, the main *FORT* in the mystical world, *man*. It is not placed in the head, as knowledge is; nor in the mouth, as utterance is; but in the *heart*, the seat of all, *I will put my fear in their heart*. If a King will keep a Town secure to himself, let him be sure to man sufficiently the *main FORT* thereof. If he have twenty thousand men well armed, if they lie scattered here and there, the Town may be taken for all that, but if the main fort be well man'd, then the Town is more secure. What if a man had all the *parts*, yea all the *arts* of Men and Angels, that will not keep the heart to God.

But when the heart, *this principal fort*, is possessed with the fear of God, then he is safe, but not else.

2. As the *heart* in general, so the *will* in special, *That chief and great faculty of the soul*,

*soul*, is the principal that is acted by this fear.

The *will*, which way *that* goes, all goes : If it be to Heaven or Hell. Now the *will*, I say, is that main faculty that is governed by *this fear* that doth possess the soul, therefore all is like to go well with it.

This *Samuel* insinuateth, where he saith, *If ye WILL fear the Lord*. Fearing of God is a voluntary act of the *will*, and that being so, the soul is kept from rebellion against the Commandment, because by the *will*, where this fear of God is placed, and which *IT* governeth, is led all the rest of the powers of the soul, 1 *Sam* 12. 14. In this *will* then is this fear of God placed, that this grace may the better be able to govern the soul, and so by consequence the whole man; for as I said before, look what way the *will* goes, look what the *will* does, thither goes, and that does the whole man. See *Psal.* 110. 3.

Man, when his *will* is alienate from God, is reckoned rebellious throughout, (*Joh.* 5. 40.) and that not without ground, for the *will* is the principal faculty of the soul as to obedience, and therefore things done without the *will*, are as if they were not done at all. *The spirit is willing; If ye be willing; she hath done what she could*, and the like; by these and such like sayings the goodness of the heart and  
action,

action, is judged, as to the subjective part thereof.

Now this fear that we have been speaking of, is placed in the soul, and so consequently in the will, that the man may thereby the better be kept from final, and damnable apostacy.

3. This fear, as I may say, even above every other grace, is *Gods well-wisher*, and hence it is called, as I also have shewed you, *HIS* fear. As he also saies in the Text mentioned above, *I will put MY fear in their heart*. These words *HIS* and *MY*, they are intimate, and familiar expressions, bespeaking, not only great favor to man, but a very great trust put in him: As who should say, this fear is my special friend, it will subject, and bow the soul and the several faculties thereof to my pleasure, it is my great favorite, and subdueth sinners to my pleasure: you shall rarely find faith, or repentance, or parts, go under such familiar characters as this blessed fear of the Lord doth. Of all the counsellors, and mighties, that *David* had, *Hushai* only was called *the Kings Friend*, (2 Sam. 15.37. Ch. 16. 16.) So of all the graces of the spirit, this of the fear of God, goes mostly, if not alwaies by the title of *my fear*, *Gods fear*, *his fear*, &c.

I told

I told you before, if the King will keep a Town, the main fort therein must be sufficiently man'd: and now I will add, that if he have not to govern those men, some trusty and special friend, such as *Hushai* was to *David*, he may find it lost when it should stand him in greatest stead. If a soul should be possessed with all things possible, yet if this fear of God be wanting, all other things will give place in time of rebellion, and the soul shall be found in, and under the conduct of Hell when it should stand up for God and his truth in the World. This fear of God, it is Gods special friend, and therefore it has given unto it the chief seat of the heart, *the will*, that the whole man may now be, and also be kept hereafter, in the subjection and obedience of the Gospel. For,

4. This grace of fear is the softest, and most tender of Gods honour of any other grace. It is that tender, sensible and trembling grace that keepeth the soul upon its continual watch. To keep a good watch is, you know, a wonderful safety to a place that is in continual danger because of the enemy. Why this is the grace that setteth the watch, and that keepeth the watchman awake, (*Song. 3.7,8.*)

A man cannot watch as he should if he be destitute of fear: let him be confident, and he sleeps



*Of the of Fear God.*

sleeps, he unadvisedly lets into the garison, those that should not come there. *Israels* fault when they came to *Canaan*, was, that they made a Covenant with the inhabitants of the Land (to wit, the Gibeonites) without asking counsel of God. But would they have done so, think you, if at the same time *the fear of God*, had had its full play in the soul, in the Army? no they at that time forgot to fear. The grace of fear had not at that time its full stroke and sway among them.

5. This grace of fear is that, which, as I may so say, first affects the hearts of Saints with Judgments, after we have sinned: and so is as a begining grace to bring again that to rights, that by sin is put out of frame. O it is a precious grace of God: I know what I say in this matter, and also where I had been long ago, through the power of my lusts and the wiles of the Devil had it not been for the fear of God.

But Secondly, Another encouragement for those that are blessed with this blessed grace of fear, is this, *This fear failes not to do this work for the soul*, (if there in truth) *be it never so small in measure*. A little of this leaven, *leuens the whole lump*. True, a little will not do, or help the soul to do those worthy exploits in the heart or life, as well as a bigger measure thereof; nor indeed can a little of any grace,  
do

do that which a bigger measure will: but a little will preserve the soul from final apostacy, and deliver it into the armes of the Son of God at the final Judgment. Wherefore when he saith, *I will put my fear in their heart*, he saies not, *I will put so much of it there*, such a quantity, or such a degree; but, *I will put my fear there*.

I speak not this in the least to tempt the godly man to be content with the least degree of the fear of God in his heart. True, men should be glad that God hath put even the least degree of this grace into their souls, but they should not be content therewith, they should earnestly covet more, pray for more, and use all lawful, that is, all the means of Gods appointing, that they may get more.

There are, as I have said already, several degrees of this grace of fear, and our wisdom is, to grow in *IT*, as in all other the graces of the Spirit. The reasons why, I have shewed you, and also the way to grow therein, but the least measure thereof will do as I said, that is, keep the soul from final apostacy. There are, as I have shewed you, those that greatly fear the Lord, that fear exceedingly, and that fear him above many of their brethren: but the small, in this grace, are saved;

ved, as well as these that are great therein, *He will save them that fear him small and great.*

This fear of the Lord is the *pulse* of the soul, and as some *pulses* beat stronger, some weaker, so is this grace of fear in the soul. They that beat best are a signe of best life, but they that beat worst shew that life is present: As long as the pulse beats, we count not that the man is dead, though weak, and this fear, where it is, preserves to everlasting life. *Pulses* there are also that are *intermitting*, to wit, such as have their times for a little, a little time to stop, and beat again: True these are dangerous *pulses*, but yet too, a signe of life. This fear of God also is sometimes like this *intermitting pulse*: there are times when it forbears to work, and then it works again; *David had an intermitting pulse, Peter had an intermitting pulse*, as also many other of the Saints of God. I call that an *intermitting pulse* with reference to the fear we speak of, when there is some obstruction by the workings of corruptions in the soul, I say some obstruction from, and hindrance of the continual motion of this fear of God, yet none of these (though they are various, and some of them sings of weakness,) are signs of death but life. *I will put my fear in their heart, and they shall not depart from me.*

But

But you may say, *How shall I know that I fear God.*

*Ans.* If I should say, that desires, true sincere desires to fear him, is fear it self; I should not say amiss, *Neh. I. 11.* For although a desire to be or do so and so, makes not a man to be in temporal or natural things, what he desires to be (for a sick or poor, or imprisoned man, may desire to be well, to be rich, or to be at liberty, and yet be as they are, sick, poor, or in prison;) Yet in spirituals, a mans desire to be good, to believe, to love, to hope, and fear God, doth flow from the nature of grace it self.

I said before, that in temporals, a man could not be properly be said to be what he was not; yet a man even in naturals or temporals, shews his love to that thing that he desires, whether it be health, riches or liberty; and in spirituals desires of, from love to this, or that grace of God sincere desires of it flow from the root of the grace it self. *Thy Servants that desire to fear thy name. Nehemiah bore himself before God upon this, That he desired to fear his name.*

And hence again it is said concerning desires, true desires, *The desire of a man is his kindness, Prov. 19. 22.* For a man shews his heart,

heart, his love, his affections, and his delights, in his desires: and since the grace of fear of God, is a grace so pleasant in the sight of God; and of so sanctifying a nature in the soul where it is: a true sincere desire to be blessed with that grace, must needs flow from some being of this grace in the soul already.

True, desires, are lower, than higher acts of grace, but God will not look over desires: But now they *DESIRE* a better Country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a City. Mark, they desire a Country, and they shall have a City. At this *LOW* place, to wit, sincere desires, God will meet the soul and will tell him, that he hath accepted of his desires, that his desires are his kindness, and flow from grace it self, He will fulfil the desires of them that fear him. Therefore desires are not rejected of God, but they would, if they did not flow from a principle of grace already in the soul; therefore desires, sincere desires to fear God, flow from grace already in the soul.

Therefore since thou fearest God, and it is evident, by thy desires, that thou dost so do: thou *HART* happy, *NOW*, in this thy

thy fear, and *SMALT* be happy for ever hereafter in the injoyment of that which God in another world hath laid up for them that fear him.

3. Another encouragement for those that have this grace of fear is this. *This grace can make that man, that in many other things is not capable of serving of God, serve him better then those that have all, without it.* Poor Christian man, thou hast scarce been able to do any thing for God all thy daies, but only to fear the Lord. Thou art no Preacher, and so canst not do him service that way: Thou art no rich man and so canst not do him service with outward substance: Thou art no wise man, and so canst not do any thing that way: But here is thy mercy, thou fearest God. Though thou canst not preach, thou canst fear God. Though thou hast no bread to feed the belly nor fleece to cloth the back, of the poor, thou canst fear God. *O how blessed is the man that feareth the Lord, because this duty of fearing of God is an act of the mind, and may be done by the man that is destitute of all things, but that holy and blessed mind.*

Blessed therefore is that man, for God hath not laid the comfort of his people in



the doing of external duties, nor the salvation of their souls, but in believing, loving, *and fearing God*. Neither hath he laid these things in actions done in their health, nor in the due managment of their most excellent parts, but in the receiuing of Christ, *and fear of God*. The which, good Christian, thou maiest do, and do acceptably, even though thou shouldest lie bed-rid all thy daies, thou maiest also be sick, and believe; be sick and *love*, be sick and fear God, and so be a blessed man.

And here the *P O O R* Christian hath some thing to answer them that reproach him for his ignoble pedigree, and shortness of the glory of the wisdom of the World. True, may that man say; I was taken out of the Dunghil, I was born in a base and low estate: *But I fear God*. I have no worldly greatness, nor excellency of natural parts, *but I fear God*.

When *Obadiah* met with *Elijah*, he gave him no worldly, and fantastical complement, nor did he glory in his promotion by *Ahab* the King of *Israel*, but gravely and after a gracious manner said, *I thy servant fear the Lord from my youth*. Also when the Mariners enquired of *Jonah* saying, *What is thine occupation, and whence comest thou? what is thy*



*thy Country, and of what people art thou?*  
This was the answer he gave them, *I am an Hebrew, and I fear the Lord, the God of Heaven, which hath made the Sea and the dry Land,* Jon. i. 8, 9.

Indeed this answer is the highest, and most noble in the world, nor are there any save a few, that in truth can thus express themselves, though other answers they have enough; most can say, I have wisdom, or might, or riches, or friends, or health, or the like; these are common, and are greatly boasted in by the most: but he is the man that feareth God, and he that can say, when they say, to him what art thou? [*I thy servant do fear the Lord*] he is the man of many, he is to be honoured of men: Though this, to wit, that he feareth the Lord, is all that he hath in this World. He hath the thing, the honour, the life, and glory that is lasting: his blessedness will abide when all mens but his is buried in the dust, in shame, and contempt.

*A Word to Hypocrites.*

*Hypocrites,* My last word is to you  
(The hypocrite is one that would appear

pear to be that in mens eyes, that he is nothing of in Gods) Thou hypocrite that wouldest be esteemed to be one that loves, and that fears God, but does not; I have this to say to thee, thy condition is damnable, because thou art an hypocrite, and seekest to deceive both God and Man with Guises, Vizards, Masks, shews, pretences, and thy formal, carnal, feigned subjection to the outside of Statutes, Laws and Commandments: but within thou art full of rottenness and all excess.

*Hypocrite*, Thou maiest by thy cunning shifts be veild, and hid from men: but thou art naked before the eyes of God, and he knoweth that his fear is not in thy heart, *Luk. 16. 15.*

*Hypocrite*, Be admonished that there is not obedience accepted of God, where the heart is destitute of this grace of fear. Keeping of the Commandments, is but one part of the duty of man, and *Paul* did that, even while he was an Hypocrite, *Philippians. 3. To F E A R G O D* and keep his Commandments, that is the whole duty of man, *Ecclesiastes 12.*

13. This [*fear God*] the hypocrite, cannot as an hypocrite do, and therefore as such, cannot escape the damnation of Hell.

*Hypocrite*, Thou must fear God first, even before thou dost offer to meddle with the Commandment, that is as to the keeping of them. Indeed thou shouldst read therein that thou maiest learn to fear the Lord, but yet, *fear God*, goes before the Command to keep his Commandments. And if thou dost not fear God first, thou transgressest, instead of keeping of the Commandments.

*Hypocrite*, This word, *fear God* is that which the hypocrite quite forgets, although it is that which sanctifies the whole duty of man. For this is *that*, and nothing without it, that can make a man sincere in his obedience, the hypocrite looks for applause abroad, and forgets that he is condemned at home, and both these he does because he wanteth the fear of God.

*Hypocrite*, Be admonished that none of the priviledges that are spoken of in the former part of the Book belongs to thee,

thee, because thou art an hypocrite; and if thou *hope*, thy *hope* shall be cut off, and if thou lean upon thy house, both thou and it shall fall into Hell-fire. Triumph then, thy Triumph is but for a while. Joy then, but the Joy of the Hypocrite is but for a moment, Job 8. 13, 14, 15. Chap. 20. 4, 5, 6.

Perhaps thou wilt not let go now, what, as an Hypocrite, thou hast got: *But what is the hope of the Hypocrite, when God shall take away his soul, Job 21. 8.*

*Hypocrite,* Thou shouldest have chosen the fear of God, as thou hast chosen a profession without it, but thou hast cast off fear, because thou art an Hypocrite; and because thou art such, thou shalt have the same measure that thou meetest: God will cast thee off because thou art an Hypocrite. God hath prepared a fear for thee because thou didst not chose the fear of God, and that fear shall come upon thee like desolation, and like an armed man, and shall swallow thee up, thou and all that thou art, Prov. 1. 29.

*Hypocrite,* Read this Text and tremble. *The Sinners in Zion are afraid, fearfulness hath*

*Of the Fear of God.* 235  
hath surprized the Hypocrite, *who among us*  
*shall dwell with devouring fire? who among*  
*us shall dwell with everlasting burnings? Isa.*  
33. 13, 14.

*Hypocrite,* Thou art not under the fatherly protection of God, because thou art an Hypocrite, and wantest his fear in thine heart. The eyes of the Lord are upon them that fear him to deliver them. But the fearless man, or Hypocrite is left to the snare and wiles of the Diuel to be caught therein and overcome, because he is destitute of the fear of God.

*Hypocrite,* Thou art like to have no other reward of God for thy labour than that which the goats shall have: the Hypocrite because he is an Hypocrite, *shall not stand in Gods sight.* The gain of thy religion thou spendest as thou gettest it. Thou wilt not have one farthing overplus at Death and Judgment.

*Hypocrite,* God hath not intrusted thee with the least dram of his saving grace, nor will he, because thou art an Hypocrite: And as for what thou hast, thou hast stolen it, even every man of you from his Neighbour; still pilfering out of their possession,  
even

even as *Judas* did out of the bag. Thou comest like a thief into thy profession, and like a thief thou shalt go out of the same. *Jesus Christ* hath not counted thee faithful to commit to thee any of his Jewels to keep, because thou fearest him not, *He hath given his banner to them that fear him, that it may be displayed because of the truth, Psal. 60. 4.*

## 31 DE 60

*Hypocrite*, Thou art not true to God, nor man, nor thine own soul, because thou art an Hypocrite: how should the Lord put any trust in thee? Why should the saints look for any good from thee? Should God give thee his word, thou wilt sell it; should men commit their souls to thee, thou wilt destroy them by making Merchandize of them for thy own Hypocritical designs.

Yea if the Sun waxes hot thou wilt throw all away, and not endure the heat because thou art an Hypocrite.

## ERRATAS.

**R** eader, thou art desired to correct these Errata's, (with some others) which were occasioned by the Printer, by reason of the absence of the Author.

Page 96. line 11. after *matter*, read *no*, p. 109. l. 23. for *jeremie*, r. *Jeremy*, p. 116. l. 14. for *next*, r. *text*, p. 117. l. 18. for *even*, r. *ever*, p. 128. l. 3. for *lest*, r. *last*, and l. 23. after *self*, r. *for*, & l. 25. for *thus*, r. *this*.

FINIS.

